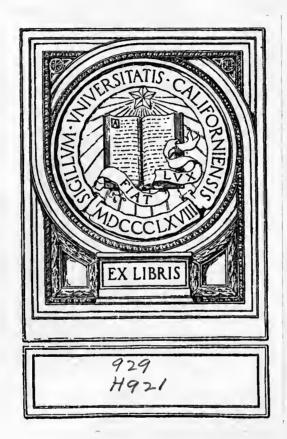
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THE RESERVE OF THE PARTY OF THE

All the Bright Labor.

HYMNS AND SACRED SONGS,

 $\mathbf{B}\mathbf{Y}$

ALEXANDER HUME.

REPRINTED FROM THE EDITION OF WALDEGRAVE, 1599.



EDINBURGH, MDCCCXXXII.

TO MINU ANDROSELACI

PRINTED BY BALLANTYNE AND CO., EDINBURGH.

PRESENTED TO

THE BANNATYNE CLUB,

BY

JOHN GARDINER KINNEAR.

MAY,
MDCCCXXXII.

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₹,

PREFACE.

ALEXANDER HUME, the Author of the following Poems, was the second son of Patrick, fifth Baron of Polwarth, from whom the family of Marchmont are descended. He was born about the year 1560, probably at Polwarth in Berwickshire, and passed through the usual academical course at St Andrews, where, it is supposed, he took the degree of Bachelor of Arts in St Mary's College, in 1574.1 The only account we possess of his early life, is contained in his poetical epistle to Gilbert Moncreiff, the King's physician, written when about thirty years of age, in which he has "set down the experience of his youth." From this letter it appears that he resided four years in France; and, being destined for the bar, it is probable that, according to the custom of the period, he pursued the study of law at one of the universities in that country. On his return to Scotland, he commenced his professional attendance in the courts of justice; but after three years' experience, retired

¹ See, however, the note to page v. respecting a person of the same name who studied at St Leonard's College, a few years later.

altogether from the legal profession, disgusted with the corrupt and venal practices, which were at that time so intolerable a grievance in all legal proceedings, and which appear not to have been confined to the lower agents and officers of the courts, but to have extended even to the bench itself.

Equally unsuccessful in his endeavour to obtain distinction as a courtier, and equally dissatisfied with the abuses and the immorality which prevailed in the royal court, no less than in the halls of justice, he ultimately directed his views to the church; a change which appears to have been the result of a mental struggle between the desire of secular advancement and objects of a higher nature; and which was obviously adopted, more from an awakened sense of the importance of divine truth, than from any hope of worldly advantage.

In the year 1598, he was appointed minister of Logie, in the neighbourhood of Stirling, where he continued till his death, which took place on the 4th December, 1609.² And we cannot doubt that, in fulfilling the humble duties of this parochial charge, a calling which he had adopted from the most conscientious motives, he at length experienced that inward peace and satisfaction, for which he had vainly sought in any worldly pursuit.

The minister of Logie is mentioned by Row, in his MS. History of the Church of Scotland, among the number of those

² Records of the Presbytery of Stirling. Hume's immediate predecessor as minister of Logie, was John Millar: his successor James Settoune. (Book of Assignations, &c., for the years 1597, and 1614.)

"godlie and faithfull servants," whom he had personally known, and who had "witnessed against the hierarchy of prelates in this kirk." He likewise mentions a small treatise which Hume had left behind him, probably intended for publication. "As for Mr Alexander Hoome," says he, "minister at Logie besyde Stirlin, I nixt mention him: he has left ane Admonition behind him in write to the Kirk of Scotland, wherein he affirmes that the Bishops, who were then fast riseing up, had left the sincere ministers who wold gladlie have keeped still the good old government of the Kirk, if these corrupt ministers had not left them and it; earnestlie entreating the Bishops to leave and forsake that course wherein they were, els their defection from their honest brethren (with whom they had taken the Covenant) and from the cause of God, wold be registrate afterward to their eternale shame."

A small tract, which answers this description, entitled, "Ane afold Admonition to the Ministerie of Scotland, be ane deing Brother," is still preserved in Wodrow's collection of MSS. in the Library of the Faculty of Advocates; and has been inserted in the Appendix to this volume.

At first, it is probable that these "Spiritual Songs" were handed about in manuscript, accompanied by the "Address to the Scottish Youth;" but after the author's appointment to the parish of Logie, his sacred poems obtained a wider circulation. They were printed at Edinburgh in 1599, by Robert Waldegrave, with some additions and the dedication to Elizabeth

Melville, Lady Culross. This lady, "the godlie daughter of a faithful father," was daughter of Sir James Melville of Hallhill, and obtained the title of Lady Culross by her marriage with John Colville, eldest son of Alexander, Commendator of Culross. The only verses by Lady Culross, which have been preserved, are, a sonnet addressed to Mr John Welch, during his imprisonment in the Castle of Blackness, and "Ane Godlie Dream," a composition of great beauty, which was long popular among the Scottish Presbyterians. Its poetical merits, as well as the spirit of humble and fervent piety which it exhibits, fully justify Hume's panegyric on the talents and character of this "faithfull and vertuous ladie."

The Address to the Scottish Youth, in which Hume exhorts them to imitate his example, in avoiding "profane sonnets and vain ballads of love, the fabulous feats of Palmerine, Amadis, and such like reveries," is strikingly expressive of the feelings with which the Presbyterians regarded such compositions; justly considering them as a species of seduction peculiarly dangerous to their cause, as inimical to the self-denying virtues of the reformed religion, and as calculated to keep alive a taste for the pompous ceremonies and convenient indulgence of the Romish Church. All poetry, therefore, except of a religious nature, was prohibited; and to this, among other circumstances, may be attributed the discredit which soon overtook most of the

³ Reprinted from the original edition of 1603, in "Early Metrical Tales," &c. Edinburgh: 1826, 12mo. pp. xxix-xxxii. and 147-169.

early poets of the sixteenth century. Sir David Lindsay, indeed, continued to enjoy his popularity, but much of this was no doubt owing to the severity with which he had satirized the vices of the clergy, and exposed the superstitious absurdities of popery.

Some uncertainty has arisen respecting the author of this little volume, in consequence of there having been two other persons of the same name, who were students along with him in St Mary's College at St Andrews; one of whom took his degree of Master of Arts in 1571, the other in 1572. The former is supposed to have been Alexander Hume, who was minister of Dunbar in 1582; the other was appointed Master of the High School of Edinburgh in 1596, and was author of various theological treatises, and of a Latin Grammar, which the Privy Council in 1612, in pursuance of an Act of Parliament, appoint-

Fyve buikes ar here by Ballantyne translated, Restis yet ane hundred threttie fyue behind; Quhilkis if the samyn war alsweill compleated, Wald be ane volume of ane monstrous bind. Ilk man perfytes not quhat they once intend, So fraill and brittle ar our wretched dayes; Let sume man then begine qr he doeth end, Gine him the first, tak thame the secund praise.

No, no! to Titus Liuius giue all, That peerles prince for feattis historicall.

M. A. Home, St Leonardes.

⁴ A fourth person of the name of Alexander Hume was a student at St Leonard's College, St Andrews, nearly at the same time, having entered in the year 1578. The following lines by him are written on the last leaf of the manuscript of Bellenden's translation of the first five books of Livy, preserved in the Advocates' Library.

ed to be used in all the schools in the kingdom. It has also been erroneously supposed that Alexander Hume was the author of the "Flytings," or invectives, addressed to Montgomerie under the name of Polwart. Our author has indeed admitted, that, in his youth, he practised a lighter style of poetry, "delighting himself in such fantasies after the manner of riotous young men;" but there can be no doubt, that the verses in question were the production of his elder brother Patrick Hume, "the young laird of Polwart," who at that time belonged to the royal household, and was in high favour with James VI. Fortunately both the combatants, in this poetical contest, have left specimens of poetry more creditable to their taste and genius, than this celebrated "Flyting," which is chiefly remarkable for a degree of gross and vulgar scurrility, which even the rudeness of the age in which it was written can scarcely excuse.

The original volume now reprinted for the Club, was presented to the University of Edinburgh by William Drummond of Hawthornden, and is of great rarity and value, not more than three copies being known. In the Advocates' Library is a MS. copy of the Hymns, written perhaps soon after the year 1600,

⁵ See Dr M'Crie's Life of Melville, vol. ii. pp. 298-302, 315-316, and 499-504, for various interesting notices respecting the two individuals above mentioned, the last of whom having left Edinburgh in 1606, was successively Rector of the Grammar School of Salt-Preston, and of Dunbar, where he was in the year 1617.

⁶ A collected edition of Montgomery's Poems, with a life by Dr Irving, appeared in 1821, 8vo. And a poem addressed to James the Sixth, by Sir Patrick Hume, entitled "The Promine," &c. is reprinted from the original edition of 1580, in "Select Pieces of the Early Popular Poetry of Scotland." Edinburgh, 1823, 4to.

but, notwithstanding some trifling differences, in all probability transcribed from the printed book.⁷

Like many similar publications, this little volume of Hume's long remained in obscurity, and much of the author's reputation in modern times is owing to the zeal and intelligence of the late Dr Leyden, who republished the poem entitled "Of the Day Estival," in his volume of "Scottish Descriptive Poetry." The same poem has been transferred by Mr Campbell to his "Specimens of the British Poets."

Through the whole of Hume's poems there appears a quick perception and deep feeling for the beauties of external nature, and his selection of poetical images is generally pleasing and judicious. His phraseology is perhaps not the most suitable for poetical purposes, but his works every where evince a purity of sentiment, and breathe the aspirations of a humble and truly pious heart, which cannot fail to command respect.

⁷ A list of the chief variations is given at the end of the volume.

⁸ Edinburgh, 1803, 12mo, p. 193-214.

⁹ Vol. ii. p. 238-247.

^{70,} GREAT KING STREET, APRIL 1832.

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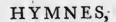
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OR SACRED SOX GS,

wherein the right vse of Poësie

may be espied.

Be Alexander Hume.

WHEREVNTO ARE ADDED,

the experience of the Authors youth, and certaine precepts feruing to the practife of Sanctification.

The table followes in the next page.

Ephef. 5. 18.

But be full filled with the Spirit, speaking vnto your felues in Psalmes, and Hymnes, and spirituall songs finging and making melodie to the Lord in your hearts.

Edinburgh,

Printed by Robert Walde-grave,

Printer to the Kings Majestie. 1599.

Cum privilegio regio.



The Contents of this Booke.

1 The Authors Recantation.

2 Of Gods benefites bestowed vpon man.

3 A description of the day Estimall.
4 Consolation to his forrowfull soule.

5 Praise for deliuerie of the fick.

6 Of Gods omnipotencie.

7 The triumph of the Lord after the maner of men, alluding to the defait of the Spanish Nauie, in the yeare 1588.

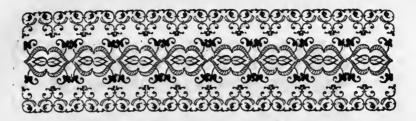
8 The humiliation of a finner.

9 An Epistle to master GILBERT MONCREIFF Mediciner to his Majestie, containing the experience of the Authors youth.

10 Christian precepts seruing to the practise of

Sanctification.





TO THE FAITH-

FVLL AND VERTVOVS

Ladie, Elizabeth Mal-vill, Ladie Cumrie, grace, mercie, and peace, from God
the father, and from our Lord

Iesus Christ.



HEN I read that Epistle written by the Apostle Iohn, vnto an elect Lady (beloued in the Lord Iesus) I cal to mind the Godly & elect Ladies in this our age, which within this country are knowne vnto mee. Of

the which number I count you to be one, euen a Ladie chosen of God to bee one of his faincts, and the Godlie daughter of a faithfull father: for the children of God have their owne marks. Therefore when I first perceaued the spiritual conference, the graue behauiour, the feruent zeale, and the great sense of naturall corruption, with the strange resistance of the same that was in you: I thinke them as infallible signes of Sanctification: Let no man suspect me of slatterie, for I speake not after the sless. Nather seare I (Sister) that this my commendation puff you vp: for where the spirit of Iesus dwelles, there is humility: But rather that thereby ye shal be stirred vp & incouraged to perseuere, and grow in Godlines. It is a rare thing

The Epistle Dedicatorie.

to fee a Ladie, a tender youth, fad, folitare, and fanctified, oft fighing & weeping through the conscience of sinne. Would to God that all the Ladies of this Land, especially they of the greatest ranke, were of the like modest and godlie disposition: for the most part of them we see, to delite mair in couetousnes & in oppressio of the puire for the intertainement of their pride, or elfe to fpend their dayes in chambering, wantones, decking of their bodies, in delicat feeding, and in fatisfying their lustes, nor to have ane incorrupt and holie hart, with a meik and quiet fpirit. Araying themselues in cumly apparel, with shamefastnes and modestie, and with good workes, as the Apoftles of Iesus Christ hath commanded them. I Tim. 2. 9. 1. Pet. 3. 3. Let fuch women remember that a day they shall appeare & giue a compt before the judgement feat of Christ, and shall recease a rewarde in their bodies according to their workes. I would wish them to have this weightie faying of the Apostle euer recent in memorie, as a dicton: Shee that lives in pleasure, is dead vibile she liueth. I Tim. 5. 6. But yee liue more in murmuring and in paine: Therefore yee shall rejoyce eternallie. Now to come to the point, having composed in my youth a few fonges in verse to the glorie of God: seeing the custome of men is to dedicate their workes to their fauorites and patrones: Shall it not be lawfull to me also, after the maner of men, to present vnto you (a faithfull and beloued Ladie) a part of my little labours? And fa meikle the rather, because I know ye delite in poesie yourselfe; and as I vnfainedly confes, excelles any of your fexe in that art, that euer I hard within this nation. I have feene your compositiones so copious, so pregnant, so spirituall, that I doubt not but it is the gift of God in you. Finally, because so little a worke as this is, requires a short epistle, I take

The Epistle Dedicatorie.

take my leaue, not doubting but my good meaning shall be fauorablie accepted. Continue (good Ladie & sister) in that Godlie course which ye haue begun: let nothing be done vpon oftentation. Loue your Husband: haue a modest care of your familie, and let your cheese care be casten vpon the Lord Iesus, who will recompense vs at his comming. To God therefore the Father, & our Lord Iesus Christ, be all praise for euer, Amen. At Logie the 16. of Februarie. 1598.

Your brother in the Lord Iesus, Alexander Hume Minister of the Evangell.





To the Scottish youth.

S It is a thing verie customable vnto thee, O curious youth, greatuly to delite in poesie, ather by playing the parte of a poet thy selfe, or by exercising thy spirit in reading and proclaiming the compositions of other men: So is it as common to thy indiscreit age to make a chuse of that naugh-

tie subject of fleshly and vnlawfull loue. In such sort that in Princes courts, in the houses of greate men, and at the assemblies of yong gentilmen and yong damesels, the chiefe pastime is, to sing prophane sonnets, and vaine ballats of love, or to rehearse some fabulos faits of Palmerine, Amadis, or other such like raueries; & such as ather have the art or vaine poetike, of force they must shew themselves cunning followers of the dissolute ethnike poets, both in phrase and substance, or else they shall be had in no reputation. Alas for pittie! Is this the right vse of a Christians talent to incense the burning lustes of licentious persons by such euill examples and allurements? Art thou (O miserable man) well occupied, that day & night busies thy braine to invent these things which may foster the filthie vice and corruption that naturallie is seased in the harts of all men? Was it to this end, that thy maker sent thee in the world, to be an instrument of wickednes? or hes he given thee such gifts, and vivacitie of spirit, to be exercised in vanitie, and prouoking others to vncleannes? knowes thou not that thou must render account of everie idle word that proceedes out of thy mouth? And that thy vngodlie conversation banishes the Spirit of GOD from thee? suffocats thy gude giftes, rottis thy conscience, and makis thy GOD to become ane Enemie against thee. What count thinkes thou to give unto the iust

The Epiftle to the Reader.

just and fearefull judge of the world (who doubtles will craue it of thee, thou knawes not how suddainely) that hath employed thy time, and abused his good giftes after this manner? I think the consideration of it the more terrible, because sometime I delighted in such fantasies myselfe, after the maner of riotous young men: and vvere not the Lord in mercie pulled me a backe, & wrought a great repentance in me, I had doubtlesse run forward and employed my time & studie in that prophane and unprofitable exercise, to my owne perdition. For vvhat seekes man by that kind of studie? nothing but a name, but a vaine praise, and an vndeserved commendation. Why shild thou not then (aspiring youth) rather bestowe thy gude gifts to the right vse, to wit, to the glory of God, and to the weil of thy brethren? which thow sall do when by thy poesie or prose thow declares the mercie, the iustice, the power, the providence, the wisedome, the holines, the gudenes, or wondrous works of thy God vnto the world: Whereof thow may have so large a field in the scriptures, that all thy pithie words, thy figures of Rhetoricke, thy subtile argumentes, thy skill in physicke, metaphysicke, mathematicke, or morall philosophie, shal not be sufficient to expres the dignitie thereof. Would thou intreat of prodigious miracles? luke the bookes of Genesis and Exod, or the workes of our Saujour, of the Prophets and Apostles. Would thow have a subject of valiant deids of armes? read the buikes of Iosua and the Iudges. And of the Kings of Israel & Iudah. Wald thou have store of wise sentences? read the Proverbs, and Ecclesiastes. Walde thou have a subject of love? looke the song of songs, of the love betwixt Christ and his kirk. Would thow reiouce or lament, praise or disprais, comfort or threaten, pray or vse imprecation? Imitat the ald Hebrew David in his Psalmes, as a paterne of all heavinly poesie. In a word, the high & holy mysteries, & felicitie of the life to come, conteined in the auld & new testament, may be a more noble and worthic subject, wherevpon the hole cunning and Eloquence of mans loftie Spirite should be employed

The Epistle to the Reader.

nor vpon these trifles, & sensuall villanies. But thou will peraduenture say, that such a subject is over grave, and that a light & merrie matter were more agreeable to yong folks: I answere thee, that indeede vanitie and corruption are most agreeable to a corrupted nature: But let that mirrines wherin is sinne, be far from all good Christians. But if thou would meditate on this spirituall subject, and exercise thyselfe in the Law of the Lord with continuance, thou should with time alter thy fleshlie affectiones, and nourish thy spirituall gifts: In such sorte, that thou shal detest that which is sensuall and brutish, and delight in that which is holie and pleasant in the sight of the Lord, and by thy example shall sturre vp others to doe the like: Heirefore, I have heere set downe before thee, a few spiritual songs, begun in my youth, and prosecuted in my wraslings with the world, and the flesh, whereby thou may cleerely see what aboundance of good matter is offered, which the most parte of Poets foolishlie rejectes, and dedicates their hole studie to things moste vile and contemptible. Farther, I contemne not the moderate and trew commendation of the vertuous, & noble actes of good men: nor yet the extolling of liberall sciences; But thou hast notable examples in the French toong set foorth by Onely thus much have I written in rude Scot-Salust of Bartas. tish and hask verses, to provoke the more skilfull in that art to flee higher, and to encourage the meaner sort to follow. To the effect, that the spirits of men in all their actions may be applyed to the right end, even to glorifie God, who must ever sanctifie & prosper the interprises of his owne. At Edinburgh the 9 day of december, 1594.

Thy louing friend,

Alexander Hume.



A Sonnet of Loue.

Not women wife, but witleffe I distaine:
Not constant trueth, but tromperie I detract:
Not innocence, but insolence prophaine:
Not blessed bands, but secreite working vaine:
As Pyramus and This tuike on hand,
As Iason and Medea made their traine,
As Damophon and soolish Phillis fand,
As Hercules at Iolees command,
Which like a wife for loue sat downe to spin.
And finally all sollie I gainstand,
Which may allure the heart to shame or sin:
Beware with vice, be not the cause of ill,
Sine speak, & sport, look, laugh, & loue your fill.



THE HYMNES AND

facred fongs, of Alexander Hume.

His Recantation. 1.



Lace, how lang have I delayed, To leave the laits of youth? Alace, how oft have I essayed, To daunt my lascive mouth? And make my vaine polluted thought, My pen, and speach prophaine,

Extoll the Lord, quhilk made of nocht, The heaven, the earth, and raine?

Skarse nature yet my face about, Hir virile wob had spun, Duhen als oft as Phæbea stout: Was set agains the Sun: Zea, als oft as the serie stames, Arise and thine abrod, I minded was with sangs and Psalmes, To gloriste my God.

Bot ay the cancred carnall kind, Duhilk lurked me within, Seduced my hart, withdrew my mind, And maid me sclaue to sin. My sensis, and my saull I saw, Debait a deadly strife, Into my siesh I fest a law, Gainstand the law of life.

Euen as the falcon high, and hait, furth fleeing in the sky,

With

Mith wanton wings hir game to gaif, Disdaines her callers cry: So led away with liberty, And drowned in belight, I wandred after vanitie, My vice I give the wight.

Bot (Lord) now from thy haly throne, Bow downs thy luising eye, At last I mourne, I make my mone, I turne my selfe to this.

Dh: If this fragil slesh uncleane, had never had na lust,
Dr that I had not formed bein,
Df filthic wormes and dust.

Ah: if I never had bin thrall, To these instructies, Duhilk causes men so oft to fall, In foolish fantalies: Dr had nocht had a sinful hart Ingrassed in my breast, Duhilk makes me from my God depart, Ilk houre of day at least.

Then shuld I have from sin bin free, And never seeme the grave:
Bot (Lord) be mercifull to me,
I know not what I crave.
Thy wonders are not wrought to please, Wans soolish appetite,
Bot as seemes gud into thine eyes,
And for thine owne delite.

For to our wavering wit, thy warks, Waist serveit are not shawin, And to what end thy wisedome marks, To catines is vakuawin, Enen things impossible (think we) Thy providence divine,

Brings them to pas as pleaseth thee, And all the praise is thine.

Psal. 103.8. Bot suffering Lord to anger slaw, To mercie reddie bent, Pair glad on sinners grace to shaw, Por thay are to repent:

Gen. 19.21. That Zoar sau'd for luste of Lot, And cause of Godly men, Wald have remitted Sodoms spot,

Gen. 18.32. And Gomorah for ten.

That was to weak in fortie dayes,

Ionah. 3. 4 the men of Niniuie,

Bot when they left their wicked wates,

Forgaue them fatherlie:

That did not from thee plaint thine eares,

Iohn. ii.

Math. 26. Df Magdalene nor Peters traves.

Math. 26. Dr Wagdalene not Peters trace 70.75. Duha thee denned thrife.

Avert thy wraith, my faull releeve, Ulithin my body bun, My greenous sinnes of grace forgine, Throw Jesus Christ thy sun: Thy halie sprit in me let rest, To teach me what to crave, For why? thy wisedome knawes far best, Ulhercof J mister have.

Grant that these instruments of shame, Duhilks dayly do offend, Way serve and fautissie thy name, Unto my livis end.
Bot sen so lang as in the race, Of mortall men I rin, I cannot of my selse, alace!
Abstaine fra vice and sin.

3it neuer suffer me to fall, So deepely in disdaine,

That

That there na farder hope at all, Df mercie may remaine:
Dr may be frustrate of the sude, Whereof thy saincts are sure,
Dr of that blist beatitude,
Which ener sall endure.

Dh, let me not the merites lose, Df my redeemer deare, Bot when I waill with weeping vose, Lord, to my plaint give eare. Pe though I oft decline from thee, And greenously doo fall, Let Icsus bitter death ay be, Ane recompense for all.

D mightie God! quhilk for thy gloir, Hay animat the flains, And make the lowking babes adore, Thy maiestic atains:
That maid thy Prophets mouths reveill, Thy mysteries grit to cum, And did the tung inutile heill Df Zacharie that was dum.

That gave thy servant David king, A scepter for a staffe, Syne made him sacred Plasmes to sing, a hundreth and a halfe, And thine Aposles preaching sweit, With vertue did inspire, And send them downe thy halp spreach, In clouen tungs of sire.

List vp mine hart, my lips disclose, My tendered tung vntie, Then sall my singing saull resource, And stee about the skie: Blis thou my work, be my support, My teacher, and my guyde,

3

Psal. 8. 2.

Luk. 1.64.

1 Sam. 16. 11. 12.

Acts. 2. 3.

Then

Then fall my mouth thy praise report, Through all the world so wide.

Then fall my facred pen delite, Induring all my dayes,
Thy wondrous works in verse to write, fine hundred diners waies:
Enen on my iolic Lute, by night,
And trimling trible string,
I sall withall my minde and might,
Thy gloric gladic sing.

Then they that fall thy puissance heir, and tender clemencie, Sall mooned be with luife and feare, To praise and worthip thee:
Zee when my spirit is past away, among the godlie gostes, pet fall the reader sigh, and say, Blist be the Lord of hosses.

Of Gods benefites beftowed

ypon man. 11.

M p saull is reneist up fra me, my reson is bereft, my sensis are associated all, my mind hir vse hes left, why memorie is quite consusted, transported is mine hart, why spreit is in ane extasse, as I were to depart:
Then as the gratious gifts of God prosoundly I perpend, Beleising ay to compas all, but can not find ane end:
I maruel mair the mair I muse, the mair I knawledge crave, Of hid and halie things, the mair my selfe I doo discease:
Waist like a man quhilk dois behald, the face of Phæbus bright, and thinks through earnest luking lang, to perse it with his sight, this optik beims trenspersis nocht, his vewing is in vaine, The fers rester his dimmed sight, reponlis back againe:
Sa when I cannot comprehend with weake a wavering thought,

Por venetrat Gods mightie warks, sa weill & wisely wrought, I am compelled then to cry, D Lord, thy gifts are good, My dull capacitic they pas. I am but fielh and bloud.

Great God, thy giftes are infinite, enen granted buto man,

Whereof a part I fall recite, as truely as I can:

Exhause my praper and the praise, shaw me the lifelie light, Thy benefits, and bountie baith, that I may fing aright.

When Lucifer the Prince of pride, first interprised entil, And from his happy hie estate, was changed in a devill, Great was the number, and the fall of his vuhappie lect, Duhilk fearefully from heaven to hell, the Lord he did deiect: Their was na light of day as yet, nor thining beims to cleare, The Moone pet in the firmanent, nor sernis did nort appeare, Their was na earth to foster fruits, nor for the fishes seves, Ma subtile fire, nor hailsome air, to flurish flowres or treis, Por finally, man was not made, na beaft nor creeping thing, Ma skaillie fishes in the fluds, nor foull that flies on wing, With pure immortall creatures clear, and fangs of Angels bright The maiestie of God was praise, with louings loud on hight.

Bot pet his great beneficence, guhilk euer mair hes bein, But mesor large and infinite, the heavens could not conteine, Abundantly deborded all, and flowing heir, and there, Wailt plentiously replenist all, extending enerie where, Euen be his wisedome, and his word, sa wondroussie of nocht, Iohn, 1. This machin round, this vnivers, this other warld he wrocht: be creat first the beauen, the earth, and all that is thairin, The swelling seas, the fire, and aire, sine man devoid of sinne. Meceditie it mooved him nocht, nor hope of future gaine, Sic passions falls not in the Lord, but in his sicht ar vaine: Bot for his pleasure and his praise, his precepts to fulfill, And last in peace for to possesse, his high and holy hill, A perfite comelie corps of man, he made of earthly dust, The other part like to himselse, trew, holie, wise, and sust : This lifely Image of the Lord, can not defaced be, Ma creature the creator knawis, nor worthip can, but he: In earth nane this character hes, fait onelie man him fell, Duhilk maks him master ou'r the beatts, & ou'r the deuills in hell. Luk. 9. 1.

Genef. 2.7 Gen. 1, 26.

Genef. 1.

Then

Gen. 2.7.8. Then in his deadlie visage wan, he braithed braith of life, And gave him of a weaker fere, to pleasour him a wife. The Twa liuing and Immortall faulls, he bliffed with his grace.

Gen. 1, 28. Some placed them in Paradife, a vertles pleasant place.

Duhat fall I all the nifts recount, auhilk cannot numbred be. Wair nor the alistering sternes of heaven, or fands into the fea? Duhilk with the Lord indued hes, baith Adam and his kinde, Sick beautie of the bodie rare, lick araces of the mind, And for externall benefits, all things heare under heaven. To pleasour, and to profit man, hes he not freely gevin?

*The gifts

*A seemely membred microcosme be number, and be waight, of the bo- Be measour, and proportion suste, he maid exect and straight, And everie member maid to have a certaine sympathie. Amanas themselves, and with the heavens a decent harmonie, Duhilks dois their office execute, mailt promptlie but delap. As Instruments and organis prest, the will for to obay: Sa tharv the fenfes they are all, intrinsick, and without, That easely man may decerne of everie darkesome doubt: The eyes la reddie are to see, so bissie to behald, With beniming blenks, a verting luiks what fa the fantalie wald The eares exected ar to heir, and quicklie to conceaue Alk livelie voice, Alk speech, Alk sound, a knawis then be the leave The smelling nostrels quick of sent, thay smell or they come near All odors, guhilks the even, nor eirs, can neither see, nor heir. Df enerie substance sapient, the sapor and the taist If it be ather gude or bad, the mouth will try in hailt. The helping hands appointed ar to graip, to feill and tuitche, And diligent in doing ar guhair ever thap may reitche, The Lord hes placed with and Arength within the bains a nerfs, Agilitie into the blude; guhilk spilt the bodie sterks, and for the The feit ar swift and members meit, for to susteine the rest, And wedilie will pace and run aubair sa man likis best. All this externall qualities, and graces corporell. Albeit they be baith areat and aude, sit others dois excell, bow far the pure immortall faull in substance dois surpas, The mortall, caduck; carnall corps (a lowed and brukill mas:) Als far the functions of the faull surmounts the bodyis micht, The 112

The puissance, and perfection baith, the science, and the slight, for all these actions lodge in man, do is from the sault proceed: Duhilk once dissolved fra the corps, the bodie is but do id. Even as the fire do is animat, and pousses in the air, a weightie a material ball, rebounding here and thair, Bot when the sames extinguish are, downe fals the machin round Sa when the active sault is gain, the bodie goes to ground.

The mightic God he gave to man, a swift and agile thought, of the Muhilk like a foull vp through the skies, from earth to hevin hes of the Minde. A strong imagination mixt, ilk figure to consave, (sought, a quick revoluing reasone type to rewle all the lave, a memorie for to conserve, quhilk like a thesaure deepe, all things conceaved in the heart, dois weill retaine and keepe. I wonder at the wit of man, whome God hes made so wise, That all things speedefull for his vse, he promptie can devise.

Confer and prudently elpp, the future cumming fast.

That can the present time observe, and call to mind the past,

The naturall course and causes all, of enerie thing he knawes, What moves the mighty thunderclaps, a windie tempelis blaws What maks the feareful flauches of fire, & lightnings in the skies And why the thill and freeling frosts, the waters deepe vydryes, And how the hard congealed pee, dissolued is againe, (rain. What forms the haile, the stormy inawes, a founding showres of Why this infective mills la marke, ore hails the earth and air, And why the filver drops of dew, down fals in wedder fair, Why oft the earth, auhilk of it selfe, is stable, firme, and steif, With trimling and with awfull quaiks, in twa is like to cleif, Why many divers hewes appeirs, into the heavenly bow, And why the raging Ocean seas, dois onely fleit and flow, Why sodainely the Sun by day, is prinate of his light, And why the thining Moone at full, induces eclipse by night, Why monethly the Moone renewes hir hew, and hornes so vaill, Why monethlie hir fowie face is round, & lightned haill, Why whylome in the firmament, firange tailed sterns appeiris, Why whilome findrie shaps of beatts, and flaming fixie speiris: He knawes the reffles course and race of all the planets seauen,

Œ

The influence and order great, of all the hoste of heaven: The forme and fabrik of the earth, and ample pnivers, he knawes the force of enerie flower, of enerie plant and aers. The vertue of all kinde of fruits, and everie vegetal, The properties of precious stanes, and mettals mineral, the knawes the Arange inclinations all, of everie brutall beaft: De fishes and of flichtring fouls, and reptils which are least, The ravenous and the raskall rout, wilde, venimous, & tame, The hideous monsters meruellous man knaws them be their name: And to be short, he knowes him selfe, and his originall, That he mon die, and after death the heaven inherit fall.

The Lord hes be his word, his will reveild unto his awin, And made his counsaile, a his court to mankinde clearly knawne, the Adame lent a libre will to follow what he list, And with his holy svirit, and grace his chosen dois astist: Man hes a fragrant freshe inapne all science to invent, A faire and flowing facund tung, till otter his intent, And all are giftes, and graces great which with the lining Lord.

But meriting a mortall man divinely hes decord.

I long to lone thy larges (Lord) and prudent providence, But now of force I mon proceede. Lord prosper my pretence.

How worthie are the found of men, and Adams catine kinde, That thou (great God) should them regarde, or have so much in Such thing is fantalie to frame, & panling vain procures (mind. For what is all the univers, and living creatures? All nathing worthis of themselves, but as thou list of sous, With graces them to dignifie, and highly to promove: Man is a wark which thou hes made, sa is the sunne and moone, Thou hes him plac'd about the rest, the holie will be done.

Externall benefites

With earthlie pleasures manifold, man compast is about, Deut. 28.3. He pleased is in comming in, and glad in going out, Ilk beautifull and pleasant sight, he pleasure hes to see, In hearing hes he not delite all kinde of facetie, Alk symphonie and seemely sound is pleasant to his eir, Trew fapience and science baith, his hart delits to leir, In smelling enerie savour sweete he pleasour hes persite,

In taisting euerie daintie dilh, he dayly hes delite, To reason he resopting hes, to learne, to teache, and talke, the recreation takis to read, to run, to ride, and walke, By nicht to ly and loftly sleepe, to rest and to revole. his helper to behald and treit he fuirly may reiofe, And as the Lord hes institute to kiss hir pleasant face. Ane propagation for to make, in lone hir to imbrace. The ion, the welth, the mirth of man a pleasour to compleit. All things beneth the poult of heuin are flerned under feit, be is maist like ane God on earth, for God he gaue him charge Du'r enerie hald and brutall beaft, that feids in forrests large. ou'r enerie fleeing feathered fowle that swiftest is of flight, Du'r euerie swimming finned fish with shoning scales sa bright: our everie litil creiping thing, or other animant, That in the lea, the fire, or air, or on the earth dois haunt: the fiers and hardy Elephant, the horses swift and strang, as brutalls brave and bellicofe, the battles from amang, From dangers they his bodie beir, or guhair he list to passe, The Camell bears his charges great, the Mule and fimple Affe, the bulie beufs. laborious beaffs they teill the fertile ground, Least man with wearines, and wark in bondage suld be bound: all venneson, and other wilde they serve him at his neid, The scheip, the nost, a naughtie wormes they do him cleith a feid the little friand fish in flude, and dentie volatil, Duhilks shedds the waters, a the winds, he traps them at his wil Baith cruell and abased beasts that hants in banks and bewis, In denns, deferts, or cauerus deip, for pastime he persewis.

Dot onely on't the beats on earth mans power dois extend, But on't the Dragon, beath of beats, a subtile servent kend, Above the denill his deidlie sa, and frowart suries sell, God gave him might and moven baith be force them to expell, for thocht that enemie sell and serve the state of man invyis, and are in wait him to denote maist like a Lyon lyis: Pet all the sellon seinds of hell that trimble sast for seare, and stoups when as the awfull curs, & dreadful dume they heare, Oronounced by the mouth of man, against that bailfull band,

Pfal.8. 5.6. Gen. 1. 23.

Math.10.11. Luk. 9. 1. The revels nather dow, nor dare the word of God gain-stand, The secretts of religious rites, the sacred sacraments, The blist Evangell maist of all, the tormentors torments.

The wark of man's redemption. But now flie far away, fra me ye curfed cateifs all, Increduils hence go hide you hie, the cluds are like to fall: A mysteric high and halie baith, I sing without delay, be misbelecuers bide abacke, slie (fugitives) away. By lips delights not now in lies, vaine sictions I resuse, The booke of God sall be my guide, the holie ghaist my muse.

Gen. 3. 6. 19. 23.

When subtile Sathan had decraned, the fragile femall Eue, Who made the sinles man consent, defended fruist to preue, Till eit against the Lords commaund, and greenoussie offend, he banisht was from blis to baill, to hell and death but end: The Lord of mercie mesourles, man to redeeme againe,

Iohn. 1.

The Lord of mercie melourles, man to redeeme againe, from Sathan lin, and second death, from hell and endles paine: Downe sent the word, which with himselfe had coeternall bein, In essence with the father God, and deitie divine, Which was before beginnings all, or times were yet begon, Begotten of the father God, and called is his Son, Be whom al kind of things were made, within the machin round The onely Son of God (I say) descended downe to ground, and for the soule offence of man, the father thought it good, Be vertue of the holie gaist, to make him stell and blood.

Sa great a wonder was not heard, sen sirst the warld began, The onely sonne of God to be, both verie God and man, Even of a virgin to be borne, to suffer death and shame, The sacrifice for manly sin, Christ Jesus is his name, Which on the third day after death, arase foorth of the grave, and gloriously past up to heaven, the seede of man to save, Where at the right and holy hand, of God omnipotent, the intercessor sits for sick, as truely shall repent, Duhilk puts their hope into his death, and praises God therfore, They shall receave eternals life, and crowned be with glore: All graces he will give to sick, as dois him feare and serve, And all without desert, for what can wormes and dust deserve? Wa nathing (Lord) bot all proceeds, and slowed first from thee.

9

D mortels: sen we merit not, yet let vs thankfull be, Acknowledge what societie sure, it pleaseth God to have, With all the humaine kind and how, he loves it by the lave: For men on earth the marke of God, & Jurage bright he beares, And Christ in heven the nature weak, of man he waild & weares, Christ vanquisht death, the devill & hell, & hes suppress their heid, the surely is the sausour sweete, of sinfull Adams seid.

Lord, lose not thy redeemed flock, Christs death were then in vain Bot let thy fauour and thy grace, with mortals ay remain: And thou (D man) with all the gifts, wherewith thou art indued, Ertoll the Lord, let ay his praise, and glorie be renewed, Thy domicise and dwelling place, Christ Jesus hes prepard, About quhilk blis but end salbe thy last and best reward, The word and cournant of the Lord, his promisses are sure, Wans soy and mercies of the Lord, for ever shall indure.

But now my lips, and thou my Lute ming melodie amang Againe unto the mightie God, go ling a newar lang.

Of the day Eftivall. III.

O Persite light, quhilk schaid away, The darkenes from the light, And set a ruler ou'r the day, Ane other ou'r the night.

Gen. 1. 4.

Thy glorie when the day foorth flies, Wair vinely dois appeare, Por at midday unto our eyes, The thining Sun is cleare.

The shaddow of the earth anon, Remodues and drawes by, Sine in the East, when it is gon, Appeares a clearer sky.

The crepufcule matutine

Duhilk Sunne perceaues the little larks, The lapwing and the lapp, And tunes their langs like natures clarks, Du'r midow, mure, and firpy. Bot enerie bail'd nocturnall beaff. Ma langer may abide. They hy away baith maist and least, Them selves in house to hide.

They dread the day fra thay it see, And from the light of men. To faits, and couars fast they flee, And Lyons to their den.

Dure Hemisphere is poleist clein, And lightened more and more, While enerie thing be clearely fein, Duhilk seemed him before.

Ercept the alisterina aftres brialit. Which all the night were cleere, Offusked with a areater light, Ma langer dois appeare.

A descrip-

The golden globe incontinent, tion of the Sets vy his thining head, And ou'r the earth and firmament, Displayes his beims abread.

For joy the birds with boulden throts, Agains his vilage thein. Takes up their kindelie mulicke nots, In woods and gardens grein.

Up braids the carefull husbandman, His cornes, and vines to fee, And energe tymous artisan, In buith worke buillie.

The pastor quits the southfull sleepe, And pallis forth with speede. bis little camow-noted theepe, And rowtting kie to feede.

The vallenger from percels lure, Gangs gladly foorth the way: Breife, everie living creature,

dem 2

Takes

Takes comfort of the day,

The subtile mottie rayons light, At rists thay are in wonne, The glanking thains, and vitre bright, Resplends against the sunne.

The dew vyon the tender crops, Lyke pearles white and round, Dr like to melted filver drops, Refreshes all the ground.

The mystic rocke, the clouds of raine, from tops of mountaines skails, Cleare are the highest hils and plaine, The vapors takes the vails.

Begaried is the saphire pend, With spraings of skarlet hew, and preciously from end till end, Damasked white and blew.

The ample heaven of fabrik sure, In cleannes dois surpas, The chrystall and the sluer pure, Dr clearest poleist glas.

The time sa tranquill is and fill, That na where sall ye find, Saife on ane high, and barren hill, Ane aire of peeping wind.

All trees and simples great and small, That balmie leife do beir, Mor thay were painted on a wall, Wa mair they move or seir.

Calme is the deepe, and purpour se, Pee smuther nor the sand, The wals that woltring wont to be, Are stable like the land.

Sa silent is the cessile air, That every cry and call, The hils, and dails, and forrest fair,

Agane

Againe repeates them all.

The rivers fresh, the callor streames, Du'r rockes can softlie rin, The water cleave like chrystall seames, And makes a pleasant din.

The fields, and earthly superfice, Ulith verdure greene is spread, And naturallie but artifice, In partie coulors cled.

The flurishes and fragrant flowres, Throw Phæbus fostring heit, Refresht with dew and silver showres, Tass up ane odor sweit.

The clogged busic humming beis, That never thinks to drowne, On slowers and slourishes of treis, Collects their liquor browne.

A description of the midday.

The Sunne maist like a speedie post, With ardent course ascends, The beautie of the heavenly host, Up to our zenith tends.

Mocht guided be na Phaeton, Mor trained in a chyre, Bot be the high and haly on, Duhilk dois all where impire.

The burning beims downe from his face, Sa fervently can beat: That man and beath now feekes a place To faue them fra the heat.

The brethles flocks drawes to the shade, And frechure of their fald, The flartling nolt as they were made, Runnes to the rivers cald.

The heards beneath some leassie trie,

Amids the flowers they lie, The flabill thips upon the fey, Tends up their fails to drie.

The hart, the hynd, and fallow deare, Are tapisht at their rest, The foules and birdes that made thee beare, Prepares their prettie nest.

The rayons dures descending downe, All kindlis in a gleid, In cittie nor in borroughstowne, Way nane set foorth their heid.

Back from the blew paymented whun, and from ilk plaister wall: The hote restering of the sun, Instance the aire and all.

The labourers that timellie raise all wearie faint and weake: For heate downe to their houses gaise, Poone-meate and sleepe to take.

The callowr wine in caue is fought, Hens brothing breills to cule: The water cald and cleare is brought, And fallets steipt in vie.

Sume plucks the honie plowm and peace, The chercie and the pesche, Sume likes the rime, and London beare, The bodie to resresh.

Forth of their skepps some raging bees, Lyes out and will not cast, Some other swarmes hypes on the trees, In knots togidder fast.

The corbeis, and the kekling kais, May scarce the heate abide,

D

Balks

halks prunzeis on the sunnie brais, And wedders back, and side.

With gilted eyes and open wings, The cock his courage shawes, With claps of ioy his breast he dings, and twentie times he crawes.

The dow with whisling wings sa blew, The winds can fast collect, Hir pourpour pennes turnes mony hew, Against the sunne direct.

A defcription of the euening.

Now noone is went, gaine is mid-day, The heat dois flake at last, The sunne descends downe west away, Fra three of clock be past.

A little cule of braithing wind, Now fostly can arise, The warks throw heate that lay behind, Now men may enterprise.

Furth fairis the flocks to feeke their fude, On enerie hill and plaine, Duhilk labourer as he thinks gude, Steppes to his turne againe.

The rayons of the Sunne we see, Diminish in their strength, The schad of everie towe and tree, Extended is in length.

Great is the calme for everie quhair, The wind is litten downe, The reik thrawes right up in the air, From everie towe and towne.

Their firdoning the bony birds, In banks they do begin, With pipes of reides the iolie hirds,

halds

halds by the mirrie din.

The Paveis and the Philomeen, The Stirling whilfilles lowd, The Culchetts on the branches green, Kull quietly they crowd,

The gloming comes the day is spent, The Sun goes out of light, And painted is the occident, With pourpour sanguine bright.

The Skarlet nor the golden threid, Who would their beawtie trie, Are nathing like the colour reid, And beautie of the sky.

Dur Mest Horizon circuler, fra time the Sunne be set, Is all with rubies (as it wer) Dr Ross reid on'efret.

What pleasour were to walke and see, Endlang a river cleare, The perfite forme of everie tree, Within the deepe appeare?

The Salmon out of cruifs and creils Up hailed into skowts, The bels, and circles on the weills, Throw lowpping of the trouts.

D: then it were a feemely thing, While all is still and calme, The praise of God to play and sing, With cornet and with shalme.

Bot now the birds with mony schout, Cals other be their name, Sa Billie turne our gude about, Now time is to go hame.

D 2

The crepufcule vespertine.

With

With bellie fow the beates beliue, Are turned fra the corne, Duhilk soberly they hameward drive, With pipe and lilting horne.

Throw all the land great is the gild, Of rullik folks that crie, Of bleiting theepe fra they be fild, Of calues and rowting ky.

All labourers drawes hame at even, And can till other fay, Thankes to the gracious God of heaven, Duhilk fend this fummer day.

To his forrowfull faull, confolation. IIII.

Immortall Spirit, my best, maist persite part,

Alhy dois thou thus thy selfe consume with caire?

D noble chieftain of my manly harte,

Alhy art thou thus with thought ou'r-set sa saire?

Alhy is thy greese augmented mair and mair?

Alhy art thou sad, and sorvie to the dead?

Alhy art thou almaist drowned in deepe dispaire,

And comfort nane can sinde, nor na remeid:

heare in the stelh thou taissis the paines of hell,

Thou others helps (my saull) now cure thy sell.

Op hart is saint, my stelh consumes away,

Wy bains the bloud is skant and cald, Wy bains the bow, my strength dois cleane decay, Wy haires are schere and gray, yer I be ald, Wy march it melts, my febill limbs thy fauld, Wy skin is drie, my hide hes lost the hew, Wy force it faillis to do the thing I wald, Wy bewtie faids, my face is paill and blew,

How in my head, and all throw thy difeis.

Into this lyfe thow knawis their is na rest, But daylie paine, inconstancie and grief, for quhen thow alwayis dois attend the best, Perchance sall come the greatest new mischief: Thow knawis thy stay, and onely trew reliefe, Duhair thou in thrall hes comfort fund before, Imbrace thy God with prayer and beleife, And in the end thow sall triumph with glore: Be ware and wise thy sais thee nocht begile, Losse not thy right for suffring heare a guhile.

Thow hes not yet bein threttie yeirs and ane, Into this stellie prison resident,
And so the halfe necreby the space is gane,
Duhilk to remaine heere nature hes thee lent,
Pee natures course the Lord he will prevent,
And call thee hame, if that he thinke it good:
Dr if he length this life, hald thee content,
And be commander of the stell and blood:
Alhise thou art heare (my saull) fee thou contend,
This point of time in worthie warks to spend.

Though thou a stranger be, and thinks great lang, Anone thou sall pas to thy native land,
The hiest indge he will revenge thy wrang,
his sentence sure the earth can nocht gainstand,
The day is neare, the hour it is at hand,
The mightic God will come without delay,
Deliver sall his awin assisted band,
And from thine eyes sall wipe the teares away:
hope and resoise, for in the midds of strife,
Thou sall be sure of comforte in this life.

And in the ende when deathe would thee devoce, this mortall stang fall north take halde on thee, Bot be his meanes she fall thee quite restore,

Rev. 21. 1.

Unto

Unto thine awin eternall libertie,
Ulith little paine thou fall dissolved be,
Furth of the bands of stell where thou art bound,
Sine like a foull aloft fall swiftlie stie,
And leave the bodie breathles on the ground:
Ulith agile wings thou fall transcend the sky,
In sepulchree the corps fall sleiping sp.

The angels fall with finging thee convoy,
Throw aire and fire vp to the heavens sa bright,
Where thou sall dwell in blis and persite ioy,
With happie sauls and messengers of light,
free from the thoughts and sorrowes of the night,
Goide of all care, calamitie and seare,
for of the Lord thou sall inion the sight,
In whome all grace, and pleasour sall appears.

Thef. 4. With Christ thy head thou happie sall remaine, To indge the dead, while he returne againe.

D happie death to life the readic way,
The ende of greeke, and falue of forcowes all,
D pleakant sleepe thy paines they are bot play:
Thy coup is sweete, although it take of gall,
Thou brings the bound, and wretched out of thrall,
Ulithin the port sure from the stormic blash,
For after death na mischiefe may befall,
Bot wo, wan-chance, and perrels all are past,
Dk kindely death nane suld affraced be,
Bot sick as hope for na felicitie.

Mat. 24.

The day fall come when all the planets seaven, Sall lose their light, and mightie influence, The glistering starnis, and powers of the heaven, Their force sall faile, and haill magnificence, The sainsts of God sall suffer violence, The common course of mortall things sall stay, The lively word sall get na audience, for pittie, love, and lawtie sall decay: Then sall the Sonne of man be sene descend,

Duhilk

Duhilk to all things fall put a finall ende.

It fall be then as in the dayes of Noy,

When mortall men continued in their fin,

They builde, they wed, thay drinke, they live in foy,

Into the arke while godie Noy went in:

Pet feare fall fall to heare the awfull din,

To fee the ende and suddaine change of all,

The giltie minds abaisedly fall rin,

And wish the hils for feare on them to fall,

Bot uppright men shall cleareste understand,

The heavens above with rosse shall note as an

The heavens above with noise thall passe away, and be dissolved with hett consuming five,
The elements sicklike that latter day,
Shall melt with heat and type their faire attire,
The sea and earth, and all this haile impire,
Sall be brunt up, and everie thing shall burne,
Contain'd theirin, slesh, bodie, bain, and lyre,
Man maid of ashe to ashes sall returne:
Bot God the Lord, whose promiss are trew,
for heaven and earth hes height us uthers new.

The maiestie the persite holines,
The maiestie the persite holines,
The glorie great, the beautie excellent,
The shining light, the heavenly ornament,
The day, the way, or yet th' appointed place,
Df Christs descense, downe throw the sirmament,
Then all his foes shall fall before his face?
Ro (Lord) our wit na higher can atteine,
Ror be thy word is set before our eine.

As fierie flauches with suddaine thundring thuds, And glanking gleims, thines all the world throughout: Sa fall the Lord appears into the cluds, Which learning light, and with a suddaine thout, The angels cleare thall compas him about, 2.Pet.3.10.

Ifa. 65. 17. 66. 22. Reu.21.13.

Pfal.110.1. 1. Cor. 15. 25.

Mat.24.27.

1. Thef. 4. 16. Mat.24.31.

Mat.24.3

With

23.

With mightie found the trumpets blast fall blam. The dead fall heare, and rife all in a rout, 1 Cor. 15. And all that fleepe in Christ fall thether draw: Then thow (my faull) this body fall resume,

To meet the Lord and see the day of dume.

Sum savis that Pyrrha women made of stains. Ouid. 1. Metamor. And men were formed be Deucalion. fab. 7. 1 Cor. 15. But certainely of deid corrupted bains:

A livelie corps that day fall rife anone. Dea be the word, and wark of God alone. As kindly corne cummes of the rottin seid. Dr flowres reperts that withered were and gon: Sa fall all fielh reusue that taisted deid. Be sea or land, sen first the warld began:

Thef 4. This may the Lord, audilk of dust creat man. 15. 16. Duhen all the dead obeyed hes the blast, And clad themselves with immortalitie. Then fall proceed the living at the last. Duhilks fall not fleiv, nor pet dissolued be,

1 Cor. 15. But in ane clap and twinkling of ane epe, 51. 52. 53. They fall be chang'd, and all transformed new, In substance pure, apt for eternitie, Cleane, incorrupt, and of ane heavenly hew: Swa baith the quick and dead fall them prepare, Sone mount and meit Christ Iesus in the air.

The judge maist Just with justice fall proceed, 1 Thef. 4. 17. Duhair na defence, nor cautele, sall availl, Ma butie, blude, nor riches fall remeid, But welth and wit, friends, force, and all fall faill: Duhen all the warld sal be convened haill, Before the throne, that feirfull light to se,

his awin elect the Lord fall then out-waill, At his right hand auhilks fall all planted be. Then fall he fay: Cum have your right reward, No blessed flock autisk was for you prepard. But at the left, and on the other hand,

In

In quaiking bread, in miserie and wo, The dulefull troup of criminals sall stand, To whome the dume sall be pronounced so: D ye accurst into the hels ye go: For uglie devils a sust prepared byre, De knew me not, therefore I know ye no, Pas to be cast in everlasting sire: In dying death ye weeping sall remaine, and gnashing teeth, into the endles paine.

D tyrants proud, D stinking wormes and dust, D insidels and libertines prophain, Pe obstinate and Judges maist uniust, Remord ye nocht to heave this speiking plain? Dr think ye not that Christ shall cum again, Though for a time he patiently you spair: D brutall beists, your thoughts are false & vain, Pour punishment it is reserved thair: Watch and beware the dyet is unkend, Stoup and repent while ye have grace to mend.

Then thou my fault with great triumph and glore, With saints assembled on the other side, Sall take the corps quhair thou was sirst before, Unto the high and holie cietie wide, With melodie we fall all thither glide, Sing and resource even as the Lord hes said, Into that blis and lasting life to bide, Prepaird for vs before the earth was said: So when the Sun hes finisht everie thing, To God maist high he sall remit the ringe.

Bot now my hart within my bowdin breist I feill revert and wondrously reveif, My saull licklike hir forrowing she hes crist, And of my sang a persite Joy can preis: The life to come so sirmely I beleeve, That though all slesh to death were redy boun I should be sure the Lord wald me reseeve.

Mat.25.41.

Mat.24.36.

Though

Thought all the warld were turned by-side downe: Lord, hallowed be thy haly name divine, For power, praise, the reigne, and all is thine.

Thankes for deliverance of the ficke. V.

Ally dois my silent tung repose, and hald her peace? (cease? Duhy dois my voice, the worthie praise of God, from singing Gy slouthfull lips that suld pronounce, ar closed night and day. Gy mouth is scaled up as though, I had nathing to say.

Behald with mony holocaust, and undeserved glove,
The pagane blinde his mightles God, and idole dois adore:
The altar with the blude of beasts, is sprinkled be the Jew,
he makis a smuike, and smelling sweet for payment of his vow.
And suld not J, an impe of Christ, redemed from my sinne,
Ane sacrifice of thankes present: But quhair sall J begin:
For quhy? our God in all respects, is infinite persite,
yea, more divine nor Wan can think, conceive or yet indite,
All gude, all sust, all wise and trew, all mercifull, and kinde,
Almightie, strang, and liberall, all provident in minde.
Yet as J haight, so sall J hald, to magnific the Lord,
Duhilk hes the pyning patient, againe to health restord.

The wonderfull and divers meanes can not be fullie shawin, Duhairby the Lord the wicked wraikes & conquisis his awin: Be weire, be want, be losse of freinds, be greevous thought and care, Be servitude, be lang exile, be sicknes tharpe and sare. The Monarch great, the tirant proud, the liver insolent, Duhen be the mightie hand of God, a sair disease is sent, for all their force anone they faint, they ar deiested law, from all societie and game, themselves they do withdraw: Maist like the Deare quhilk wonted is, with gun, or deadly dart, flies from the heard to sum desert, quhair he may lie apart! Lust, survie, nor deintie fair, they raik not by a leik, Wa mirth nor earthlie vanitie, is pleasant to the seik.

Duha

Duha wald not in his heavie plight, and cruell pining paine, All worldly wealth and glove renunce, to have his health againe?

The bewtifull wald lose his hew, the strang wald quite his strength, The rich his store his threasor great, and fertile lands of length: The burning maist ambitious breist, wald quite his noble same, And be content without renoum, to lead his life at hame. But all in vaine the birnist gold, nor heapes of silver bright, The stately staines, the iewels rich, nor buildings huge of hight: The brave dependers monie ane, nor highest dignities, Way not their duyning maister mend, nor yet his torment ease: The precious drinks medicinall, sum sweit, sum bitter sower, Wor minerals may not prolong his loathsome life ane hower: Ulhome God anis be his judgement just, appointed hes for deid, Wa medicine, na elirir, nor monie may remeid.

Uthen irefullie Antiochus, from Persia lute draw,
Into his rage he made a vow, the lewes to overthraw,
Agains the saikles sainsts of God, to turne his cruell face,
And make lerusalem for lewes, a common buriall place:
Bot in his pride the Lord him smote, while he was thither bown,
Usith sick disease that from his couche, for faintnes he fell downe:
Sick bitter paine remedites his bowels did deuide,
That of his stell the men about, might nocht the slinke abide:
And nocht appeased was the Lord (a fearefull thing to heare)
Uthile be the naughtie worms his corps consumed was inteir.

The Lord sicklike when least he weind, maist justly maid to fall, The theyse extreme Herodian pride, be littl vermine small, While he did persecute the kirke, and lives of preachers sought, They greedily denord him quick, and eate him up to nought, With unkouth, and incurabill diseases wonder fell, Even from the earth the Lord cuts of the wicked that rebell.

Bot as the licknes fully sent consounds the fais of God, Sa serves it to his servants of a needefull whipping rod: For luke as when the little childe, gainstands the fathers will, Cass downe his face with froward lookes, and subbornly dois ill: The wise and louing father then, puts to his gentill hand, And for his weill with awfull boat layes on the byting wand,

Duhill

Duhill tawnd with Arypes, the tender child, with fobs and monie teire And reuthfull skreikes cryes oft alace, Gods mercie father deare, Sa when the children of the Lord, transgressed hes his law, And blinded with their awin delights, their dewtie dois misknaw, he takes the rod and sicknes sends, the punishment of sin, and strikes the stell with torment sair, externall and within: Duhill all desait the sickly saull, unseinedly repent, Sine on this waies, unto the Lord direct his heavie plent.

I mon confes (D mightie God) I have offended thee,
And infly through my great trespas, deserved hes to die,
In serving thee I have bin slack, I have unthankfull beene,
Wy cheritie was growin cald, my life it was uncleene:
For quhilk I feele thy fellon wraith, against me kendled het,
how can I lift, my head and hart with sickness are overset,
I tails na kinde of sude by day, I take na rest by night,
The figour onely of a man, but onely force or might:
Bot (Lord) when thou art bound to strike, suha down abide thine yre?
Thou knawis that I am fraise, therefore sorbeare me I desire,
Forgine me anis, restore my strength, reseeve me of this paine,
And all thats mis I sall amend, and sall not sin againe.

All this and mair with broken voice, and hands to heaven out-fored. The Godly patient he power out, voon his carefull bed: The highest God from heaven behalds, and is content to see, The finner earnessly revent, and to his mercie slee: Then be his halie helping hand, he railes from the duff, The pure afflicted faithfull faull, intending to be iuft, He makes the phylicke take effect, the flummers loft he geifis, The force auhilk did before decay, from day to day reveisis: While to the glorie of the Lord, and fop of his elect, He fullie to their health restore, them whom he did deiest: The godly Hezekiah king, was fick in great distres, And be the Prophete wairnd, that he fould never convales: Bot when he called to the Lord, and wept with bitter teares, The God of health withdrew the rod, and to his plaint gaue eares: The morning thrife had nocht renewed hir heanenly ornament, When to the temple of the Lord, to worthin he un-went, And And thrise five helthie happie yeares, were granted him to leave, In signe whereof, that he such heights might constantly believe, The Sun retird haill ten degrees from Decident till East.

What vails the waters of the wols, or pardons of a preist, D pilgrim blind, what can the bains of men prolong thy dayes? That God is gever of the health, whome sun and Moone obapes.

Right sa the sust and sustring Iod, a mirrour to the rest, Was he nocht sair with byles, and brusks, and pouertie oppress? From head to heele with botches black, his bodie was on'recled, Contemned be his wife and friends, the ashes were his bed: Pet when the Lord him tryed had, his health he did restore, and purchast to himselfe thereby, ane everlasting glore.

Pet when the Lord him tryed had, his health he did restore, And purchast to himselse thereby, and everlasting glore. This then we see: the mightie God, the crosse of sicknes sends, Unto his awin adopted sonnes, to many divers ends, Now as a plague, now as a pruise, that man may clearly knaw:

How he is weake, and of himselfe cannot sulfill the law, Mow as a prick to call to minde quhat evill is, and good, To moone the dull forgetfull heart, demerst in stell and blood. What bitter teares? what inwart sighs? what servent prayers deepe? Be sicklike meanes the Lord drawes out, of them that are a sleepe? Euen as beforce forth of the slint, is forst the sprie spreit: Dr as the Bee, out of the weids, extracts the hony sweit, and hundreth heavenly thoughts, the sick will meditate in minde, Contemne the world, and mans conceits to wickednes inclind, Divincly with themselves discourse, of mony pleasant thing, Duhilk they forget, and in their health, to minde could never bring.

D gratious rod, whereby the Lord and man are reconcealed, D happie lickness of the flesh, whereby the faull is healed, D meruellous great mediciner, and soueraine mediceine, Duhilk be the bodie to the saull, dois mightilie atteine.

De sicknes sower the end is sweete, for be these sharp diseasis, he wunds the senseles harts of men, quhilk pleasor cauteriss: Bot mightely he raises up the faithful when they fall.

I have beene seik, and to the Lord did airly cry and call, Duhilk ever did erhause my voice, and healed me with speede, Above my wit he did provide, and send me helpe at neede: Iob 1. 13 & 2. 7, 8. 4. 1, 7, 17, & 42. 10.

Mocht

Mocht onely me he did releeue, when I was sair affraged, Bot also from the dure of death, even them for whome I prayed.

He is the rare phylition wife, the trew Wedicinar. In Chicurgie of perfite skill, the trails Apothecar: And all that falsely is afferyued to Esculapius, To Zoroaft, till Apuleie or to Democritus: he can performe in verie deede, he can the dolor swage, Restore the health prolong the dayes, renew the widdered age. Revive the dead, and fins forgive, the onely fource of all, Duhile I may last (D living Lord) thy praises sing I fall. A fall thee blis quhill vitall braith within my breist remains. Duhill I have memorie or wit, or heate within my vaines. For all thy aifts and araces areat, thou aranted hes to me. Mith thankfull heart this facred fang, I dedicate to thee: Lord, try me nocht with fair affalts, least suddainely. I slide, Bot if thou try, augment my strength, sick tryall to abide: And spine to serve and worthip thee, I presentlie intend, God gine me grace to persenere unto my lines end.

Of Gods omnipotencie. VI.

Euerie liuing warloly wight,
Awake and dres your felse with speede:
To serve and praise the God of might,
From whome all bountie dois proceede:
For gif ye drift, and still resule,
The heavens and earth will you accuse.

The brutall bealts but ony stryfe, They willinglie his voice obay: The creatures that hes na life, Sets forth his glorie day by day: The earth, the aire, the sea, and sire, Ar subject all to his impire.

The heaven it is his dwelling place, Mat. 5. 34. The earth his littil fute-stule law, 35. His warks are all before his face: Df hearts the secreits he dois knaw,

And

And enerie thing as in a glas, the feis before it cum to pas.

The swift and active fierie spreits, The Cherubins of substance pure, They walk amang the holie streits, And makes him daylic service sure: Pea, at all times they readie stand, To gang and cum at his command.

Wy Lot, for safetie of the seaue, A mightie Duhaill did follow fast, Prepard the prophet to receaue: Duhilk at command did him denore, Sine brought him sasely to the shore.

And as Eliah lurking lay, Lang folitar by Cherith side, The ravens left their common pray, his sustenance for to provide, As they were charged him to seede, They brought him daylie slesh and bread.

Duha learned Balaams brutall asse, The angell of the Lord to knaw? A foote she forward wald not pas, That way where she him standing saw, Bot spake that maruell was to see, Against hir maisters crueltie.

The roaring lions fiers and fell, Brought up and baited ay with bloud, They spard the godly Daniell, Erpol'd to them in place of sude: Sa fishes, souls, and ravenous beists, Of God maist high they hald the yeists.

The verie devils dare nocht rebell, Against his Paiestie and might, The spreits vncleane he did expell, Forth of the pure possessed wight, 1.King.22. 19. Iob. 1. 6.

Ionah.1.7. 15. 17. &. 2. 10.

1.King.17. 5. 6.

Num. 22.

Dan. 6. 6. 22. 23. Mat. 8. 28. Duha but his priviledge divine, Durft na way enter in the swine.

Into the prophets mouthes the sprest, Of lies could never enter in, Duhile he did licence first intreate, Of God the Lord, for Ahabs sin: Duhilk he that meanes did him entyse,

his awin defait till enterprise.

His halie flatute to fulfill, And potent power to declaire, The massive earth reposis still, Suspended in the result eire: And at hir dew appointed houres, Brings forth maist pleasant sruits a floures.

Duhat thing is sieveer nor the sea? Wair raging nor the awfull deepe? Duhilk back retird at his decrie,

Gen.1.9.11 And dois her bounds and marchis keepe:
Exod.14.21. Syne at his charge apart stude by,

To make his hose a passage dry.

Mithout the subtile air but dout, Da plaint nor siving thing may lest: Therefore it cleaves the earth about, And is in everie place possest, Then as his godsie wisedome wald, Decernes the seasons hett and cald.

Gen.19.24. The brimstane and the burning sire, Paist sudenely from heaven fell downe, for to consume into this yre, Baith Sodome, and Gomorrah towne:

Bot in the sirie furnace he, Preserved safe the children three.

Dan. 3. 23. The mightie winds blaws to and fra, from enerie airth be day and night,

Mic

We heave them thudding by vs ga, Pet not conceaues them with our light: Bot in a clap the Lord to please, Their blass they quietly appeare.

Like flocks of fowls the clouds aboue, Kurth flies and couers all the sky: Againe they suddenly remoone, We wat not where nor reason why: Bot till obey his holy law, They poure out rain, sharpe haile, and snaw.

Behald the fearefull thunder crack, And fierie flauchts sa violent, Appeares nocht in the cloudis black, Duhile be the highest they be sent: The harts of men are dasht with feare, Sik lights to see, and clays to heare.

The heaven sa high, sa cleare of hew, Declares his power passing weill: Sua swift of course ay recent new, Revoluing like a turning wheill, Wane knowes whereof the globe is made, Duhais beautie at na time dois sade.

he made the Sun a lampe of light, a woll of heate to thine by day, he made the Moone to guide the night: And fet the stavnis in gud array, Orion, Pleiads, and the Vrse, Observes their dew prescrived course.

D Poets: paganes impudent, Duhy worthip ye the planets feauen? The glove of God be you is spent, Dn Jools and the holle of heaven, De pride your pens mens eares to pleis,

JF.

With fables and fictitious leis.

Pour knowledge is bot ignorance, Pour cunning curiolitie: I finde your facund eloquence, Repleete with fekles fantalie: Pe neuer knew the lively rod, Por gospell of the sun of God.

De is about Mercurius About Neptunus on the sea, The winds they knaw not Eolus, Their is na Iupiter but he, And all your Gods baith great and small, Are of na force for he is all.

Bot sonnes of light ye knaw the trueth, Extoll the Lord with heart and minde, Remove all stayes and sluggish sleuth, Dbey his voice for he is kinde: That heaven and earth may witnes beare, be soue that God which bought you deare.

The triumph of the Lord, after the manner of men. VII.

Alluding to the defait of the Spanish nauie in the yeare 1588.

TRiumphant Lord of armies and of hostes, Thou hes subdu'd the universall coastes: From South to Morth, from East till Decident, Thou shawes thy selfe great God armipotent: D captaines, kinges, and Christian men of weir, Gar harraulds haist in coats of armor eleir, For to proclaime with trumpet and with shout: A great triumph th' univers throughout: For certainely the Lord he will he knawin, And have that prayle quhilk inflie is his awin.

D yee that wuns among the pleasant feilds,

Duhair fertile crofts their yearly profite yealds,

And all that heigh up in the hieland dwells:

Among the mures, the mountaines, and the wells,

And yee that in the forrest fare remaine,

Far from the burghs, ga to the burghs again:

Baith man and maides, put on your garments gay:

And ornaments made for the holy daie,

Leave of your wark, let al your labour be:

This brave triumph, and royall feast to se.

Let cities, kirks, and enerie noble towne, Be purified, and decked by and downe, Let all the Areets, the corners, and the rewis, Be frowd with leaves, and flowres of divers hewis. With birks, and lawrell of the woddis wild, With Lauendar, with Thime, and Cammamild: With Wint and Wedwortes seemelie to be seen, and luikin Gowanes of the medowes areen. Let temples, flaires, the vorchis, and the vorts, And windows wide auhair luickers on resorts. With tapistrie be hung, in Turkie sought, With claith of gold, and filner richly wrought, Let euerie place, and valice be repleat With fine perfume, and fragrant odors sweat. Suffumigat with nard and cinnamon. With morhe, and muste, camphore, and bdellium, With incence frank, Aloes, Calamus, With Saffran, Wastick, and Juniperus. Expose your gold, and shyning silver bright, Du coueved cophuirdes set in opin light, Du'rgilted coups, with carned couers clear, Tyne precious flains, guhair they may best appear, Lawers in ranks, and filuer baissings thine, Saltfats outshorne, and glasses chrystalline. Wake scaffalds clave for cumlie comedies,

For pleasant playes, and morall tragedies: All to decore with ioy, and ane accord, This new triumph, and Sabboth of the Lord.

Right as the poynt of day begins to spring,
And Larks aloft melodiouslie to sing,
Bring foorth all kind of instruments of weere,
To ga before and make a noyce cleer:
Gar trumpets sound the awfull battalls blast,
On dreadfull drumms gar strik alarum fast,
Wak shouting shalms and persing phiphers shill,
Tlean cleave the cluds, and piers the hiest hill,
Tause mightily the weirly notis breik:
On hieland pypes Scots, and sybernik,
Let heir the shraichs of deadly Clarions,
And syne let of a volie of cannons,
Duhill guhat for reick, rude rummishing, and reard,
The heavens resound, and trimbling take the eard.

Let enter fine in proper painted carts, The buting rich, brought from the fardest parts, And ample pray quhilk great Iehovah wan, From his fierse fais, sen sirst the warld began.

Their fall be sein the ensigness displayed,
Bright baners braid, and standards weill arrayed,
Sum white and reid, sum yeallow, grein, and blew,
Auhilk God perforce out of their handes threw:
The portrators of enerie vanquest towne,
Of Cittadells, and rampiers of renoune,
The lifely forme of fousseis large and deepe,
The modalls great of cassills eith to keep,
The forme of forths invincible to se,
Of mightic walls, and ramforst towers so hie,
Demolist all, into a birdis nest;
Ulith great and instantizerie celess.

Sa fall be feen the figoures of the flots, With fearfull flags, and weill calfuterd bots, Df gallays swift, and many gallias,

Duhilk

Duhilk through the feas but perrell thought to pas, faire feemely thippes of four, five hundreth tuns, all furnisht full of fire-warks, and of guns, Duhairof be force their was sum captines led, Sum cleane defait, sum sugitives and fied: Pet from the Lord na way could finde to flie, Bot in their flight were tossed on the sie: The waltering wals, and raging windie blast, Waid vp their towes, and raus windie blast, and sine were rast for all their brags and boss, Sum on a schald, sum on ane yrin cost, Sum on a rok, sum on a whirling sand, Duhile nane were safe unperisht to be found, Bot men and all went to the water ground.

Let follow nirt in order to be sein,
Their armour cleare, and warlike wapins schein
hard halecrets, helmets, and hewmonts bright,
Ticht haberschons, habriks, and harneis light.
Gurrions for men of sute, and thining sheilds,
Barding for horse appointed for the sields,
Gantlets ou'rgilt, wambraiss gainand weill,
Torsets of pruis, and mony targe of steill,
Sum varneis bright, sum dorred diversite,
That men may muse sie precious geir to see.

Th'ilk samin wayis, exemple for to give, Draw in on veaps their armour offensive, Great ordinance, and feilding peices fell, Guskets maiss meit with men of armes to mell, Hagbuts with lunts, Pissolles with rowets sine, Swift sierie darts deviso be great ingine, Trosbowes of waight, and Gnosik gainyeis kein, Strang pousing picks the charge plaist to sustein, Bunshes of speirs, and Launces light, and lang, Steill ar, and masse, for barded horses strang, syne arming swords, and other grunding glaves,

Duhilk

Duhilk maid na stead when they were rendered slaves, Their guns milgaue, their speirs like buinwands brak

Their fainted hearts for feare retird aback.

Their thresours rich, wherein they put their trust, To all the warld falbe maid manifest: Let men expres appointed be to beir, Their filuer heaps in plaits of filuer cleare: Their filuer wark, and precious ornament, Sall follow next in order sublequent, Mot to their praise, but to their shame and scorne: Their cuinzied gold, in baillings fall be borne, De moltin gold discovered to be sein: With precious stains auhilk fed their greedie ein, Their goldlinith wark and vessells of great waight, Token lick fooles agains the Lord to fight.

Let publikely be caried throw the townes, The diadems, the scepters, and the crowns: And honored swords of many puissant king, Whom Iah our God down from their throne did thring.

Belides these things vse all the meanes ve may, To fanctifie the Lord that folemne day: For areat Pompeie, nor Paull Emilius Marck Antony nor Cæfar Iulius The Scipioes the hardie bretheren twa. Por nain in Rome triumphed neuer sa.

When on this waies the buiting is inbroaht. And all their force declared to be nought, The emperors, and kings fall ga behinde, That areater nain was on the earth to finde. As men defait cled all in dulefull black. In colchis traind with flander, chame, and lack: Their children young, and minsonis in a rout, Drest all in dule sall march their cosch about, With bitter teares, with lighes, and courage cald: When they their Lords in lik estaite behald, Their counselors call gang with drerie cheir:

And

And count their wit to be bot follie mere. The multitude then diversly sall deim, And of that sight fall diverslie esteim: for fum fall vin and gase them in the face, And fair bewaile to fee them in fick cafe, Dea they that wisht their wrack and death before, Their miserie sall mein and pittie sore. Bot fum sa soone as they them see ga by, Sall heave their hands and make a mightie cry. Deride their force and shout into thir eir: Take their the kings guhilk made the Lord the weir. Ane other fort fall lich, and whisper thus, beare is behald a matter maruellous. Their monarchs areat confided in their Arength, And thought by force to win the world at length: To way the hils, and right by to the skies, Bot now their pride and puillance broken lyes: .. Kings are bot men, men are bot wormes and dust, " The God of heaven is onely great, and fust."

Bot now I leave the order and array,

Of men defait and entring of the pray:

Ou'r whome the Lord triumphed hes or now,

And fall triumph for he hes maid a vow,

To put his fais to flight and open shame,

To purchase him a praise and lassing name.

I will the forme now summarly set downe,

how Christian Kings, and captaines of renowne,

Sall enter in the burghs that holy day,

What they sall doo, what they sall sing and say:

Their persite soy and pleasour to expres,

To magnisse the might and holines

Of God the Lord the great triumpher strang:

The chassiser of wickedness and wrang.

Euen sik (I say) as love our God erected, As instruments and messengers directed, To woork his wark, and fight into his sield Sall armed be that day with spear and sheild, Baith horse and sute in weirlike maner drest: In glittering geare quhilk brauest is and best, All weill arrayd in squadrons, troups and bands, Waish muster-like: syn, in their doughtie hands, Ik man a palme, and laurell branch sall beare, The proper signe of victorie in weir, And on their heads sall have their laurell crowns: Sa sall they march and enter in the towns, As conquerers, and soldarts of the Lord, Duhilk valliantlie with courage and accord, Were reddie bent till execute his charge, And sight beneath his blisted banner large.

The musicke then, and heavenly harmony Df instruments accorded in a kie. Maist musicall and delicate to get, Sall their be heard together sweitly let: As clarshous cleare, douce friddoning of flutes, The viols swift, and finest Venus lutes, Jound with the voice of men, and breissing boves. Duhais measour just sall modulat the novse: That Cleopatra in her gallay gay, Mor fingars on faind Cecils holy day: Empedocles the wife Sicilian, Por Orpheus the craftie Thracian, Phylirides, nor skilful Arion, Por famous lute of cunning Amphion, Struike never note so pleasant to the eir, Mor lang sa sweit as they that sall be heir.

Bot quha pretends the puissance to declare, Right as it is, or enters to compare: The glore of God with that of mortall men, Sall type bot time, and tyre his painefull pen, Als far as light, the darknes dois deface, Dr hell is from the highest holy place, Als far as sclaues are from the stait of Kings, Dr widdring weids, from enertalling thinges:
Als far his might furmounts the might of man,
his Pompe and pride, and all the craft he can.
The Romans flout quhilk had the earth ourthrawin,
At their triumphs in chariots great was drawin,
Be divers bealls quhairin they tulk delite,
for fum were train'd be horse of coulor white,
And sum be harts contrarie to their kinde,
Be cruining Bulls of heigh and hautie minde,
Be Elephants, and sum be Lions laide,
In claith of gold and finest purpor claid.

But he quhais wraith confumis like burning coles, Duhilk turnes the heavens voon the stable poles: hes left the earth, and rydes voon the sky, Da mortall eyes may face to face espy The Lord, and live: his chariots are of sire, he makes the earth to trimble in his yre, Great Jesus Christ conducts his armie sout, The angels bright they compas him about: his maiestie the townes can nocht conteine, yet is, and hes be power present bein. Heave up therefore (yee christian men of weir) your hands, your hearts, your eyes, and voyces cleir, Anto the high and great triumpher strang, That solemne day line let this be your sang.

The fong of the Lords fouldiours.

Oking of Kings, that sits aboue, Thy might, thy mercie, and thy love, Thy works are wonderfull to tell, In earth thy name mot praised be, and in the holie places hie, For name is like thee but thy sell.

Upon the firmament thou ryds,

And all the world divinely gydes, To hell thy power dois extend, Hen may imagine, men may device, Hen may conclude and interprife, Bot thou dois modifie the end.

This day we magnific thy name, for thou hes put till open thame, And turnd thy fellon fais to flight, Their Idols and their armies greit, Their force availd them not a whit, Their towers & towns hes felt thy might.

Gen. 11. Thou staid the tower of Babylon,
Unbuilded higher be a stone,
Though Nimrod thought to reach to heaven,
The toungs of men were so consused,
That they their foolish wark resused,
And sundrie through the earth were driven.

Exod. 13. God send to guide his armie right,
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Iof. 6. Df Iericho he bruss the wall,
And quickly maid it statting fall,
When as their priests their trumpets blew,
The people maid a mightic shout,
When they had past the towns about,
And sa the citic ouerthrew.

Iofh. 10. Five Kings he chaiss at Gibeon,
And as they sed to Beth-horon,
(Mith haile he sew them by the way,
The Sun and Woone at his command,
Into the lift he maid to sand,
To make the Amorites a pray.
Duha ever hard of armour sick,

Duhat

Duhat bullets ever flew sa thick,
As hailestains fell downe in that schower?
Wa gunners could that bartsene clenge,
They knew not whome on to revenge,
Bot gazed on the heavenly tower.

Be Ioshua he wrought thir things, and vainqueist ane and threttie Kings,

As Iorden rins on enerie side, Duhilk may all kings crample give, Sa lang as men on earth may live, In God the greatest to conside.

he haith devisde, and wrought the deedes, De Gideon against the Medes,

And strake the multitude with feare, Three hundreth men defait their campe, With trumpet, pitcher, and with lampe: That was a stratageme of weir.

he strength and manheid by the laue, To Samson, and to David gave, Duha maid the Philistims to fall, his awin he mightelie susteins, Be wonderfull and unkouth meanes,

To thaw that God is guide of all.

The puissant King of Syria, Duhen he beseig'd Samaria,

The God of battels succours send, for in that camp was hard sick din, De carts and horse quhilk seem'd to rin, That nain durst bide to see the ende.

Duhen proud Saneherib blasphemed, Juvincibill his puissance scemed,

Zit hame with thame he turn'd againe, Wine score, fine thousand on a night, Were smote by them that tooke the flight, Sine be his sonnes, himselfe was slaine.

In weir the Lord giues victorie,

Iofh. 12.

Iudg. 7.

Iudg. 14, 15, & 16. 1. Sam. 17. 22, 27. 2. Sam. 5. 6.

2. Kings 7.

2. King. 19.

From time to time, as we may see, Be meanes voluked for of men: As he was then, sa is he now, Chough faithles folk will never trow, Duhile be experience they ken,

he is the mightie God of weir, he firpkes his faes with suddaine feir,

Duhen they appeare mails strong & stout, The harts of Kings are in his hands, He breakes their legs and bloudy bands, And brings his vuryosis about.

Euen in our dayes have we not fein, The wicked fall before our ein,

Into their hetelf cruell rage? The greatest dukes and kings annoynted, We saw them laitly disappointed, and get their weill deserved wage.

Pfal. 68.2. As war is melted by the fire,
Sa be the Lords confuming yet:
The might of man melts cleane away,
To lick as conflantlie beleeves,
De courage and good fucces gives,
And will not fee their cause decay.

Though for a time the proud preuaile,
Their glas will run, their force will faile,
Unto the Lords eternall glore:
And when before our fais we fall,
Be fure our fins are cause of all,
Duhilk we full earnestly deplore.

D lah our God; be thou our guide, In battails be thou on our lide, And we fall nather fall nor stee, Chrough Christ thy sonne our sins forgive, And make vs in thy law to live, Chat we may praise and worship thee.

And

The great triumph this way fall take an end and all the hose fall to the temple wend, as custome is in well arrayed ranks, Whith sacrifice of prayers and of thanks:

The soldarts sout sall all recease reward, for so, the Lord the banket hes prepaird:

To feede his hose with heavenly linelic sude, Even with his some Christs bodie and his blude:

Duhat suld the gifts that lasts bot for a space?

Dr drinking of the river Euphrates?

The woll of life (as happie men and blist)

Rev. 21.6.

They sall anis tais, and never mair have thrist.

4. October, 1589.

The humiliation of a finner. VIII.

The weight of fin is wondrous great, Duha may that greenous burdin beir? Dy God mailt humblie I submit, Wyselse before thy hienes heir: Dh: rewthfullie incline thine cir, Unto my pittifull complent: Thy punishment, and plagues retire. From me pure pyning penitent.

Duhen darkenes hes the heaven revell, Bot ather Goone or Starnie light, Duhen man and bealt are at their rell, Throw secreit silence of the night, I woltring like a woefull wight, Still waking in my bed I ly. Gy sins presents them in my sight, Dh harken, Lord, for helpe I cry.

My panking dois augment my paine, Becaule I cannot be excused, I am sa oft relays againe, Into the sin quhilk I resuled,

Thy

Thy clemencie I have abused, Be leading of a wicked life. ADP spreit within this flesh infused. Is like to perily in the strife.

Ah: to my fais then fall I veeld? And all thy mercies great despair? Ah: fall I now give over the field? And never looke for mercie mair? Duhilk hes sa oft baith lait and air, Sung praise to thee with joyfull hart, Do Lord, preserve me from that snare, And let this cuppe from me depart.

Mat.11.28. I have affurance of thy spreit, That thou the laidned will releeve, Duhilk cums to thee with heart contreit, And in thy bountie doig beleeve: My feebill faith, D Lord, reviue, For though my sinnes be like the sand. 3it thou art abill to forgive, And raise me with thy helping hand.

Duha can unfeinedly revent? La. 5. 21. John 6.44. Duha can from wickednes abstein? Unles the grace be to him lent. To ligh and sob with weeping eyn? Pour praper profits not a prin. Except the same from faith proceed: Let faith and grace in me be grein, That I may turne to thee in neide.

Lord with my felfe I am displeased, And wearies of this burding fall, Thy wraith therefore let be appealed, Forget up foule offences paft : I feare, I faint, I am agalf, Duhen I perpend mine awin estait, Bot this releefe I find at last, NDp penitence is nocht to late.

Albeit

Albeit thou be ane vyright indge, Thou art my father not the les, My buklar and my fure refuge, My onely comfort I confesse: Have pittie on my great distresse, Cast nocht me cative cleane away, Thou knawes the invart heavines, For sin I suffer everie day.

This then (my God) of grace I crave, With humble heavie heart of thee, By fins are like me to deceave, Bot let me not deceaved be, Take not thy helping hand fra me, For I am fraill and imperfite, Give me not over to drowne and die, Into my fleshly hearts delight.

Thy working Spreit let me allist, Into this fellon feehting fell,
That I may valiantlie relist,
The slesh, the warlo the divell and hell,
My secreit sins from me expell,
My nature is corrupt thou knawes,
Wake me to practise and foorth tell,
Thy precepts, praise, and holy lawes.

Thir gifts, I grant, I merite not for I in fin was borne and bred, Bot Jefus Christ he hes me bought, from death even with his bloud he shed, his merits hes me freelie fred, Wake me thereof participant, Let me be with his instice cled, And counted thy redeemed sainst.

Mocht he, but I, hath death deserved: Mocht I, but he, dois merit grace, For me, nought for himselse, he served, With thee to purchase me a place,

Throw

Throw him I am in happie cace, Euen with thy Godhead reconceiled, To thee, through him, whome I imbrace, Be praise, quhilk hes these iones reveiled.

Heere endes the Hymnes.

ANE EPISTLE TO

Maister Gilbert Mont-creif me-

diciner to the Kings Majestie, wherein is set downe the experience of the Authors youth.

My tender friend (Montcrief medicinar)
To kings is kend thy knawledge fingular
Thou shawis thy felse be practise evident:
Df natures warks observer diligent,
Thy quiet life and decent modestie,
Declares thy cunning in philosophie:

Sen first we were acquaint I fand thee kinde, Sum medicine assigne me for the mind, Wy sicknes be the symptome sall appeare, Unto my discourse, if thou list give eare.

" D happie man is he (I have hard fay)

,, A faithfull friend that hes, with whom he may ... De everie thing as with himselfe confer,"

As I may do (disert mediciner).

Duhen pubertie my freedome did inlarge, And Mercurie gaue place to Venus charge, I knew not yet the wavering vaine estait Df humaine kinde, I knew of na debait, Na lurking hait, inuie, nor cursed stryfe, As followis fast our short vulappie life: I traised not, beleeue me weill (Montcrief) The bitter paines, the forrowes, and the grief, Mor miseries auhilk daplie dois betide, And compassis mans life on enerie side.

Bot like a chaste and pudick virgine clein, Inbrought to bide where the had never bein. Into the house of women, let for hove, Duhen the behalds all pleasour at desire, A lostic troup of Ladies in array, Sum on a luth, fum on a sistre play, Some langs of love begin and sweetely ling, And minzionlie fum danling in a ring, A louer here, discoursing all his best. Ane other there, delighting all the rest: The buirds decorde with daintie dishes fine, With divers drogs, and waters wet in wine: A none to dwell the maide dois condisceud, Incertaine quhat fall be her catine end.

Swa inexpert pet at that time and houre. I felt the sweete, but had not cund the soure.

I thought that nocht was able to remoone, From men on earth, trueth, equitie, and loue, Por banisht from their hearts humilitie, Reuth, pittie, joynd with affabilitie, Bot that the force of reasone suld maintein, The binding band quhilk lastinglie hes bein, Be nature knit, and ordened till indure, Wens amitic and friendship to make sure.

For this I oft reduced and brought to minde: How fall men be but untill uther kinde? Lo, all the wichts that in this valley wuns, Are bretheren all, are they not Adams fung? Duly fuld a friend his friend and brother greene, Sen all are borne of a first mother Eue?

Upon this earth as in a cietie wide,

Like citizens we dwell and dois abide:
And nature hes preferd us to the heafts,
Be prenting reason deiplie in our breaks:
The barbar rude of Thrace or Tartarie,
Df Boheme, Perse, of weirly Getulie,
Df barran Syrt, and waste Scythia,
Df Finland, Fresland, and of India,
Df reason they ar made participant,
Usith them quhilk dois the civill cities hant:
The facund Greece, the learnd Athenian,
The Roman sout, the rich Venetian,
The Frenshes franck of great civilitie
Ar oblist all to this societie.

Then with my self I reasond on this sort, If this be trew quhilk trulie. I report, how mekill mair sall love and lautic stand Amang the pepill native of a land, Duhilk dois imbrace, obey, and onely know, A kirk, a King, a language and a law: Dr sick as in a citic dois remaine, Particepant of pleasour and of paine: Dr of a race hes lineallie discended And hes there time and life together spended:

All this and mair I toffed in my thought, And these effects to se I dowted nocht: As for my part I plainely did pretend, By life in peace, in ioy, and ease till end, Into the way to walk and happie rod, Prescrived be the law and word of God, To love my friend and neighbour as my sell, With lippes but lies the simple treuth to tell, Till everie man to keep my promise dew, And not but right but rigour to persew, Irom vice to sie, and vertue till imbrace, Ane vyright heart to have in everie case, Contending hearts againe to reconceill

Tilas

Mas my pretence, and tender ay their weill, To fortific my friend in time and neede, With good report, with counsell, and good deede: And finally what reason taught to crave, I thought to doo, and ay the like receave.

" Bot thoughts are vaine, my labour was bot lost, " he counts againe, that counts without his host."

Through traft of time quhilk swiftlie slides away, And sundrie sights occurring day by day, At last I learnd to marke, and clearely ken, The course of mortall things, and mortall men, [From thee I learnd with painful diligence,] The maistres sharpe of fuiles experience,

I see the wit the nature and the mind, De warldlie wights to wickednes inclind, And naturallie ane austere frawardnes, The hardened hearts of mortall men posses.

Behald na realme, na cietie nor estait, Ar voide of strife, contention and debait, Ilk man his fo, like roaring Lions kein, Waitis to devore with rigor tygerrein: How few regards we daylie may espie, Their fallowes los, if they may gaine thereby: Sa hautie minds fulfilled with distaine, Sa deepe deceat, sik glosing language vaine, Gens doubill tungs are not ashamed to lie, The mair they heght, the wors to trust they be, Particular gaine dois sa mans reasone blind, That skars on earth ane vpright can I sind, So poysoned breads with malice and invy Sum deadlie haitis, and cannot shaw you why.

D monstrous beast (inuie) D cruell pest? Duhair thou remainis their is na quiet rest, Thou waises the bains, thou blaickenes stell & blood, Ay glad of ill, ay enemie to good, Thou vered art to see thy brothers weill,

2

Duhilk

Duhilk vailis thee nocht, nor harmes him neuer a deil. I try na trueth, nor na fidelitie,
I fee na reuth, nor na nobilitie,
Wa tender loue, nor humble gentlenes,
As first they say, our fathers did profes,
Bot fremmednes, bot rude austeritie,
Bot feinsed fraud, and feebill vncourtesse.

Duken that I had employed my youth and vaine. Foure peares in France, and was returned agains. A lango to learne, and curious was to knaw: The consustude, the customs and the Law, Duhairby our native foil was quide aright. And justice done till everie kind of wight: To that effect three yeares, or neare that space, I hanted maist our highest plaiding place. And senat quyair great causses reasoned were. No breast was brust, with leaning on the bar. ADP buttons brift, I partely spitted bloud, No gowne was traid and tramped where I flood. Mine eares were deifd with maissars cross and din. Duhilk procutors and parties called in: I dayly learnd, bot could not pleased be. I saw sick things as pittie was to see.

Ane house ov'rlaid with process sa misguided,
That sum to late, sum never was decided,
The pure abused ane hundreth divers wayes,
Postpond, differd with thists, and meere delayes,
Consumde in guds, ov'rlet with greife and paine,
Zour advocate man be refresht with gaine,
Dr esse he faints to speake or to invent
A gud defence or weightie argument,
Pe spill your cause, ye truble him to sair,
Unles his hand annointed be mith mair.
Pot ill bestowed, he is consulted oft,
"A gude devise is worthie to be cost:"
Bot skaffing clarks with covetice inspired,

Till execute their office man be hyred,
Na cause they call vules they hyrelings have,
If not, it sall be said beneath the saue,
Auha them controls, or them offends, but dout,
Their proces will be sang in seeking out,
In greatest neede sum peeces will be sost,
And then to sait fund on the parties cost,
In eneric point they will be slack and sang,
The minuts of the process may be wrang,
If or acts, decreits, they man have double prise,
If their he hast, but hyre they make it nice:

As languilugs quhilk finds the feeding gud, Cleanes to the skin quhile they be full of blud, Duhile all the vaines be bludles, dry and tume. Da other waves the limple they consume.

The agent als man have his wage provided, Least all the cause in absence be misguided: he will let passe on wisfull indignation, Agains the actor and stollen protestation, The poore defender if he lacke expenses, Sall type his cause perhaps for null defences, The precess shaw he will, and cause reveill, For greater gaine be he not pleased weill. And thought the Lords suld take gud heid thereto, Pet are they saith to make the house adoo:

... The censor is impropre to correck,

" Chat in himselse hes ony kinde of bleck:"

Enen they themselves the order partie spils, With bringing in of heapes of bosome bils, Their oulks about on friends they doo bestow, With small regard of table or of row.

Alace: fick Lords had neede of reformation, Duhair instice maist consists in follistation, 3it all follistars cannot instice have, Bot sick as may acquit them by the lave, A Lord, ane Earle, or a wealthic man, A courtier that meikill may and can, Without delay will come to their intent, Howbeit there cause it be sum deill on sklent: Bot simple sauls, puskilfull, movenles, The pure autome strang oppressors dois oppres. New of there right or causes will take keepe, Their proces will fa lang lye ou'r, and fleeve, Duhill often times (there is na vther bute) For pouertie they man leave of persute. Sum senators als weill as skaffing scribes, Are blinded oft with blinding buds and bribes, And mair respects the persone nor the cause, And finds for divers persones divers lawes, Dur ciuill, cannon, and municipall, Suld equallie be ministred till all: They mon thaw favour to their awin dependers, Duhat sa they be persewers or defenders.

I faint to tell their pervers partial pactions, And how they are divided all in factions, Confederate haill with subtiltie and slight, A way to vote in voting wrang or right.

D men in whome no feare of God is ludged:
D faithles indges worthie to be indged:
Ethame ye not, or fiand ye not in aw,
Lawes to profes and erre agains the law,
D members meete, for meere iniquitie,
Df Rhadamanth or Minos court to be.

The haill abuse were our prolict to tell,
That councill house it is mail like ane hell,
Where there is throng ay feare, and awfull cryes,
Uhereon the bar without puir parties lyes,
As on the rine of Acheron for sin,
Awaitting fast quhile Charon take them in:
Where everie man almaist is miscontented,
Auhair sillie sauls are greevoussie tormented,
Ay sorrie, sad, ay plung'd in paine and greise,
Wensive

Pensive in heart and musing of mischeif Their bowells, entraills, with the robbed rowt Of gredie Harpyes, they are rugged out.

To lead that kinde of life I wearied fast,
In better hope I lest it at the last,
And to the court I shortlie me addrest
Beleeuing weill to chuse it for the best:
But from the rocks of Cyclades fra hand
I struck into Carybdis sinking sand.
For reucrence of Kings I will not strive
To slander courts, but them I may descrive,
As learned men hes them depaint before,
Dr neare the suith, and I am wo therefore.

In courts (Montcreif) is pride, invie, contention, Distinulance, despite, disceat, dissention, Feare, whisperings, reports, and new suspition, Fraud, treasone, lies, dread, guile, sedition, Great greedines, and prodigalitie, Luss sensual, and partialitie, Impudencie, adulterie, drunkinnes, Delicacie, and slouthful idilnes, Wackbiting, lacking, mocking, mutenie, Disdainesulnes, and shameles slatterie, apeere vanitie, and naughtie ignorance, Inconstancie, and changing with mischance, Contempt of all religion, and devotion, To Godlie deeds na kinde of persite motion.

These qualities in generall I say,
Into all courts are commoun everie day:
I neede not now sick properties apply,
Thou knawes our Scottish court als weill as I:
Dur princes ay, as we have heard and sein,
Thir mony yeares infortunat hes bein,
And if I sould not speike with slattring tung,
The greater part bot sluggishly hes rung,
Dur Earles and Lords for their nobilitie.

How ignorant and inexpert they be, Upon the privie counsell mon be chused, Dr else the King and concill ar abused, And if the Prince augment not ay their rents Duhat is their mair: they will be mal-contents.

Duhat fuld the court quhair vertue is neglected? Duhair men of spreit sa little ar respected? Duhilk is to be lamented all the mair, That sew of learning suld take keip or cair, As Cicero of Iulius Cæsar sayis Euen in his time, gouernement, and dayis, Duhilk easily excells all other Kings, In learning, spreit, and all scholasticke things.

Sum officers we se of naughtie braine, Meere ignorants, proud, vicious, and vaine, Df learning, wit, and vertue all denude, Maist blockish men, rash, riatous, and rude: And flattering fallowis oft ar mair regarded: A lying flave will rather be rewarded, Por they that dois with reasons rule conferre Thair kinds of life, and actions, least they erre, Mor men discreit, wise, vertous, and modest, Df galland wreit, brave trew and worthie trest, Duhilk far from hame civilitie bes lein, And be their maners shawis quhair they have bein: Duhilk have the word of God before their eves, And weill can serve but cannot princes pleis: For fun with reason will not pleased be, But that quhilk with their humour dois agree. hes thow not heard in oppin audience, The purpos vaine, the feckles conference, Th' informall reasons, and impertinent De courtiours: auhilks in accouttrement Mar gorgious, maili glorious, rong and gar: Bot in effect compare them weill I may Till images, quhilks ar in temples set, Decorde Decorde without, and all with gold ou'rfret, With colors fine, and carned curionslie, The place where they are set to beautifie Bot when they are remarked all and sum, They are bot socks and sains, bos, deid, and dum.

Bot now the court I will not discommend, I may it meane bot may it not amend.

As for offence of speach I nathing feare it, For vpright men thereby are nathing descrit: And sick as are with wickedness bewitched, I susse not how viuely they be tuitched.

And if perhaps sum wald alleadge that I, have this invaid on malice and invie, As he whome in the court sew did regarde, And got na gaine thereby nor na reward, I grant that may be trew, bot quhat of that? I little gaine deserved, and les I gat:

Bot men behald his hienes royall trine, his palaces, and their apparrell fine, Behalde his house, behald his yearely rent, his servants heir if they have cause to plent, Observe this realme throughout from east to west, from south to north, if any be oppress, Ouhilk instice lacks, behald the common weill, Then indge if I be writer sals or leill.

Bot lick as fould it mend, let them lament,

I hanted court to lang, and I repent.

These cursed times, this wors nor irone age, Ulhere vertue lurks, where vice dois reigne and rage, Ulhere faith and love, where friendship is neglected, Contagiouslie with time hes me insected:
As others are, of force sa mon I be, how can I do bot as men doo to me?
In bordels vile a virgine chaist and puir, Becums with time a vile estronted huir:
A trew man taine with pirats on the sea,

Is forst to take a part of piracie.

D fentence suthe: I say for to conclude,
,, Ill companie corrupteth maners gud."
Trew Damons part to play I wald me bind,
Bot Pythias kinde yet can I never sind:
,, Love mutuall wald be, for all in vaine,
,, I savour shaw, if nain I sinde againe."
Any heart is stane within, and yron without,
Mith triple bras my breist is set about,
For when of strife, and great mischance I heare,
Df death, debate, they doo me little deare:
For others harme me tuitches not at all,
Swa I be free, guhat rak I what befall?
The line of soue almaist I have forget it,
For why, think I, to nain I am addettit.

Not threttie times as zit the thining sun, this carrier round and propre course hes run, Sen nature sirst me buir to soy his light, And yet I wald (if sustly with I might) Dissolued be, renewed, and be with Christ, Dr slesh to fardar follie me intist: I feare the warld, I dread allurements sair, and strang assaults corrupt me mair and mair.

Let Sathan rage, let wickednes incres, I thank my God I am not comfortles: Wy comfort lo, my haill felicitie, Consiss in this, I may it shaw to thee: To serve the Lord, and on his Christ repose, To sing him praise, and in his heights reiose, And ay to have my mind lift up on hie, Unto that place quhair all our soy sall be: My life and time I knaw it is sa short, Chat heare to dwell I think it bot a sport: I have delight in heart maist to behald, The pleasant works of God sa manifolde, and to my minde great pleasour is indeede,

The nobill writs of learned men to reed: As Chremes had, I have ane humaine heart, And takes of things humaine na little part, Be word and writ my minde I make it plaine, To fekfull friends, and they to me againe.

Christian precepts serving to the practife of Sanctification.

Description athing quhile thou first call unto the Lord to bless it, and to blesse the meanes, and then refer the success theirof to him.

Sa soone as ony of thy interprises hes taken effect, incontinent run and thank thy God.

Beware of presumption, selfe love, and vaine offentation, whatsoever good or great work thou accomplish, for thou may knaw it is the Lord that woorkes by thy hand, & not thou: seeing thou hes had experience of thine awin weakenesse and insufficiencie.

Beware thou instiffe not thy self in thy hart: for thou knaws that thou cannot abstaine fra sinne, nor cannot be saued without the meere mercie of God, shawin in the righteous merits of Jesus Christ.

Instruct and teach thy children and servants, albeit they be few in number, in the seare of God, as though thou had a great house and familie.

Alhen thou hes the command of God reneiled be his word that thou fuld doo ony thing, obey thou ever the command, and let it be a rule to all thy actions, how unappearant foeuer it be, or far against thy heart, setting aside baith thy awin affections, and all worldlie respects: for quhair God speakes, never speire onic farder question, Because he knawes that quhilk thou knawes not.

Sive thou find thy delive extream earnest in any matter, bewave thou execute not thy delive, vales thou have a speciall warrand of Gods word, that thy delive be agreeable to his will: for the deuill enters in be our inordinat appetits & affections.

Duhen

When thou art in doubt if that quhilk thou art to doo or fay, be and or enill: performe it not untill thou be resolved.

In doing thy affaires vie diligence and be quick: for thou knawes what hurt and grief thy flawnes and flouthfulnes hes wrought thee.

Because thy corruption is great, exercise thy selfe in the law of the Lord continuallie, by reading, and heaving his word preached, least thou rows like yron: fast, pray, sigh, weepe, singe, meditate, and conser with gude men of spiritual things.

Albeit thou be not lang in ane estait, Bot now hett, now cauld in Religion, be not therefore discouraged, for sick is thy weaknes, and sa being the single eie of thy minde be direct to-wards God, that thy intention be to please him, and that saluation be thy end through faith in Jesus Christ: quhat rack what befall unto thee: follow foorth thy course and resolution constantie in serving God unto the ende of thy life.

Because it is not possible that thy wit or memorie can be abill to comprehend all things needefull, and all gud precepts, except they be sandissed: Therefore crave that thy heart may be circumcised and clenged, that the balic Ghaist may dwell in thee and put thee in remembrance of al things according to our Lord Jesu Christs promise.

Hes thou neede of ony thing? pray to God for it.

Mald thou reteine and keepe the good thing quhilk thou hes receaved? Be thankfull to God for it.

finds thou thy selfe dull and sensuall, and wald have thy heart stirred up to prayer and to praise God, humble and heate downe thy body by fasting. Remember on the day of sudgement, rall to memorie the Lords benefits bestowed on thee, and how he at ony time hes preserved thee from dangers of bodie or of Saull: Singe with thy mouth, and lift up thy minde and affectiones unto him.

To make thee stand in aw when thou art oner secure and iolic, remember thy awin weakenes, thy monstrous sinnes, and foule descrious, and how the Lord at ony time did chassise thee for them.

Althought

Althought thy prayer appears to be without effect, vet cease not from praying, for if thy petition be lawfull, and that thou submit the aranting thereof unseinedly to the will of God, be fure that at length thou fall ather get thy delive, or else content= ment, as though thou had notten it.

To make thee charitable towards all men, thinke that they with whome thou hes to do are of the number of the children of God. And guhen thou speakis of the dead, think that they are in Thrifts Kingdome, a this wil make thee bridle thy tounge.

Sa foone as ever thow fallis in trouble, ather outward, or of the mond, incontinent have first refuge to God for reliefe, crauing counsell of his mouth, a therafter seeke lawfull meanes to be releeved: for begin thou first to seeke worldlie helve, thou art out of the right waie: therefore seeke first to God, and soone to God.

Beware thou feek not comfort in outwarde thinges, where their is na foliditie nor trew comfort: for guhen it is past it brings greater grief with it. The folide a trew comfort then is in spirituall things, in avoiding the societie of men, and prophane company, in acquainting thy felle with thy God by prayer, by reading, meditation, teaching, hearing of the word preathed, conferring of spirituall things, and in doing of charitable warks.

Also aif occasion serve, frequent often the Lords supper; Duhilk is the Sacrament and leale of Gods promise, appointed for thy comfort and confirmation of thy faith: In doing whereof thou declares thy obedience and thankfulnes to God. Theirfore remove all impediments whatsumener auhilk may debar thee from that holy action.

Gif thou wald eschew anger, passe by a multitude of injuries and offences that are done thee: for gif thou marke narrowlie euerie faulte and offence that is done, it fall not be possible to be lang in vatience.

Cast thy selfe to a certaine calling and vocation, that thou be not lowfe and without a craft: And in chuising thy pocation,

because

(because it is a thing verie hard & difficile) first crave earnestly the direction of God, that thou may chuse the best: Secondly, consider to what vocation thy hart is maist inclined: And thirdly, consider gif God hath indued thee with gifts meet for that calling quhilk thou likes off, And thereafter make election of it.

Hauing chosen a vocation, apply thy heart to thy vocation, and wearie not of it, nather goe about to auoid and cast it off: Bot willingly, and not by constraint imbrace it, be diligent in it and delyte in it.

Be temperate although it be never so painefull to thee that thereby thou may be humbled, & made mindefull of thy duety, least thou wounde thy conscience, and become prophane, and harden thy heart be doing the contrare.

Duhen thou art in perpleritie & knawis not quhat to chuse, intrinche thyselse, and see to the throne of grace to seeke resolution.

Thinke not that thou by thy industrie, convoy, or diligence, art able to accomplishe once gude thing: Therefore, crave the Lords blessing to the affairs, and wait patiently upon him.

Malk with granitie, integritie, and with ane vyright heart in all thy adions: and not craftely, feircely, or wilfully, bot with out fretting, murmuring, or vybraiding.

Be filent and modell, and not light, revealing thy griefe, imperfection and weakenes to everie man least thou be despited: But poure out thy griefes before the Lord, and lament thine essait to him.

After well doing, be ware then of prefumption, walke warilie modeslife, and sadly, and be not folly nor intemperate: For temetation will not rease anie long time, but thou man suffer in earness, and not for the fashion.

Bz benevolent till all men, and patient towards all, suffering enerie thing patiently for Christs sake and after his example.

Trauaile to be familiar & acquainted with thy God, be prayer and meditation, and walk with him.

Duhen

Duhen thou art forcowfull, or iopfull, consider quhere fra the sorrow, or the iop proceeds, if they proceed from warldlie causes, thy sorrow then is eail, and thy reiopsing vaine, but if thou be sorrowfull for thy sinne, thy sorrow is good and Godlie: And if thy iop be grounded vpon God, and arise vpon ane inward perswasion of his fauor, and remission of thy sinnes through the merits of Jesus Christ: Then is thy reiopsing trew & happie.

Remember that nothing can come unto thee bot by Gods providence and permission: why then suld thou beare onie thing

impatiently, seeing it is the Lords wark?

The Lorde is able to doo exceeding aboundantlie about all that we aske or think: why fuld thou then be carefull, or avaritious?

Studic earnessly to be temperate of thy mouth: for intemperancie hurts the memorie and the judgement, smores the spirituall gift, makes the heart fat and sensuall, banishes heavenlie thoughts and meditations, and makes men vnable for any gudererise.

Be continuallie occupied ather in the Lordes service, or in thine awin vocation, for the neglecting theirof wounds the conscience?

Gif the Lord have given thee any reasonable maintenence of

thy awin, haunt not meikle the tables of other men.

Refraine thy tunge from cursed speaking, staward or filthy speaking, whereby the conscience is wonderfullic wounded, & the spreit of Christ that dwels in us sair greened.

Crane of God a large and liberall heart, for a gnewous, and vinching heart in matters of small importance is odious.

Geddle not thy selfe with trifle matters, and be not earnest

in them, for that is mechanick.

Endeuor thy selfe to have thy mind kabill in thy prayer and meditation, & suffer not the samin to be interrupted with vaine thoughts or naughtic actiones.

Be not bitter, framard, earnest, or offended for trisles.

Studie not nor panse not meikle on the feeding of the flesh, nather be curious for the bellie, but be thou sober, and easelie pleased,

pleased.

If thou be a passour, or a teacher, where ever thou cummis,

let thy secreit purpose be to conqueis sum to Christ.

Beware thou lightlie nocht, nor dilpile not others, but rather consider how lowed & grose thine awin imperfectionces ar.

Whereever thou art injured, or heirs words offered to thy reproch or griefe, incontinent perswade thy selfe that it proceeds fra God, & that he hes stirred up the speaker or injurer against three. Therefore consider if thou be instifued quarrelled, and then take it as a chastisement for thy sin: Bot if thou be falsely & unitally quarrelled, then think it is done by God to try thy faith & patience, wherein thou suld rejoyce and recease comfort.

In taking thy resolutions, and in doing thy affaires, doo that quhilk may belt please God, & may belt serve to the expedition of thy turne, to the weill of thy neighbour, and thine awin commendation: Pot regarding for a small coast, or halding in of tra-

uell.

Beware thou be not exercised in vaine and childish things, and be not given to thy pleasour or satisfying of thy lusis: speciallie quhen thou hes Gods turne in hand: for that quenthis the Spirit.

Be not opiniater & wilfull in trifill maters, or oner precise in things indifferent, least thou seeme indiscrets & sawcie: bot ra-

ther peeld to the delire and will of others.

Beware of the first and sudden motions of the minde, quhilk (as the Philosophers alledges) it is not in mans power to resist therefore seeke thou the power of the Spreit of God, that they breake not out or thou be war, but that thou may halden in,

auhill thou reason with thy selfe.

Crave light of God in all thy particulars, that thou be not guided be the light of nature, and ditement of flesh and bloud: Bot be the spiritual light of Gods word and his Spreit: for it is a great difficultie to know what is best to bee chosen in all our particulars, and to discerne between the light of nature, & the light of the Spreit of Jesus.

Learne to be sad, silent, sober, and sandisied: having thy mind

mind ever lifted upward, and panfing on heavenlie things, and

not on earthlie and bale things.

Remember daylie on the death thou mon die, on the count thou hes to make to God, and on the rewards quhilk thou art to receaue thereafter, either of ion, or of torment enertalling.

Panse deeply and consider with thy selfe what kind of thing

Eternitie is.

Albeit thou knaw thy selse to bee subsect in sick sort till onse vice or sin, that thou cannot abstaine from it: Devertheles cease not to sight against it, & to make resistance, for give thou cease to resist, thou gives over the christian battell: Therefore, at least be sorrie for it, take purpose daylie till amend, and though thou fall this day, think weill to rise agains the morne, and sa foorth continually follow out that course vnto thy lives ende: Traving grace and strength dayly of God to resist it: then may thou be assured that he in his awin time will remove it, and deliver thee from the tyrannic thereof.

It may be that ane cuill spreit follow vpon thee, and rage in thine affections, seauen yeares, twenty yeares, fourtie yeares; yet for all this thou suddest north dispaire of thine estait: For gif thou make onic resistance, thou art not his obedient servant, bot his prisoner, thou art led captine to sin: or give thou obey him willingsic and with a gladnes, without any ralustation or regrait, thou art than his save ferwant. Therefore consider not only the evill quhilk thou hes done, but also if thou be displeased

with the doing thereof.

Be sure of thine election, and that thou art in the fauour of

God, whereof thir are infallible markes.

First, when thou art come to the trew knawledge of Christ and the veiw of his death and resurrection, by the light of the E-uangell.

Secondly, when the Lorde luffers thee not to flip without cor-

rection for the sinnes committed against him.

Thirdly, When thou knawes thine awin wants and imper-

fections, and art forcy for them.

Fourthlie, When thou hes ane earnest honger and a thirst, for rightcousnes and perfection.

Fiftlie, When thou hopes assuredly a day to obtaine through Christ Jesus, that quhilk thou hungers a thirds for in this life.

Think not that thou art able to attaine unto perfite halines in this life: for in us there is na perfectio, bot our sufficiencie is from God. The greatest perfection then, that man can attaine unto during the course of this life, is, to bee of a life unreprouable, or without sklander in the sight of men: To hait sin, and to love righteousnes, to love the appearance of Christ Jesus: And some time to taist and feele a part of that hevenly soy a peace of Conscience, arising upon hope quhilk the halie ghaist works in the saule and is called the earnest or erlispennie of the Spireite, wherehy we ar sealed to salvatio. Bot this sense of soy remaines not alwaies, bot is rare and indures not onic long space albeit all the faithfull feels it not alike, bot some ofter, some sin dillar: some in a greter, some in a smaller measure. Alwaies, the trueth is that the maist part of the children of God are ofter subject till a feeling of seare and wraith in this life, nor of soy and peace.

Thinke not that thou art sufficientlie mortissed, and speaned from the world, quhile thou be so well acquainted with thy God that albeit thou were spoiled of friends, force, and of every warld by comfort, though thou were contemned of all men, & that every thing appeared to go against thee: yet not the less thou wald not be discouraged, bot wald be assured to sinde comfort in the Lord.

To know thy owin nature, take heede how thy mind is occuped when thou art folitarie, and free from all externall affaires: If altogither on earthly and carnall things, thou art yet earthly and carnall: Bot if on spirituall & heuenly things, it is the warke of the spirit. Also examine thy selfe what thou wald doo if thou were in prosperitie, and had liberty to doo what thou lust: If thy inclination be to seeke riches, honors, estimation of men, to enjoy thy pleasor, or to revenge thy quarrels: certific thy selfe thou art yet in nature: Bot if thy intention be to glorific God, and to bee exercised in every maner of good warke: then be assured thy regeneration is begun.

A few evident typographical errors having been corrected while passing the sheets through the press, it may be proper to specify them. The words that have been corrected are printed in italics.

Page 13, marginal note, The crepuscule mantutnie. Page 20, line 9, drawes haue at even. Page 21, line 11, thy fais the nocht; and line 35, sall the quite. Page 49, line 13, Minzionlie fung. Page 50, line 6, Of barmin (or barnin) Syrt. Page 51, line 12, omitted in the printed copy, has been supplied, apparently in an old hand, in pencil, on the margin. Page 51, line 28, Particular againe. Page 52, line 20, Mine eare were deafd; line 26, divers layes. Page 57, line 35, Be tims with.

It would be quite superfluous to point out all the minute variations between the Manuscript and the Printed copy of the Poems. They consist chiefly of mistakes of the transcriber, and in almost no instance improve the reading, unless the following should be considered exceptions:

Page 9, line 10, imagination wrocht; line 20, fearefull flauchts.
Page 11, line 24, the little frye and.
Page 13, line 15, mans ioyes.
Page 15, The wawes (or waves).
Page 20, line 25 and 27, they.
Page 22, line 6, eagle wings.
Page 23, line 32, as fierie flauchts.
Page 29, line 2, such hechts.
Page 37, line 27, on heaps.
Page 38, line 15, To ken fick fooles.
Page 40, line 30, And in that holie place is he.
Page 45, The 12 concluding lines of the VIIth, and the whole of the VIIIth Poem, are not contained in the Manuscript.
Page 51, lines 12-14, in the Manuscript, are

The maiftres sharpe of fuiles experience, I see the witte of wisdomes audience. Quhen I behauld the nature witte and mynde Of worldlie weichts—

from this it will be seen that line 12, as printed within brackets, does not occur in the Manuscript; and line 25 is repeated. Page 53, line 3, amongst the lane. Page 59, The

Christian Precepts, &c. are not contained in the Manuscript.

The Manuscript is a small folio of 66 leaves, written evidently at the beginning of the 17th century. Hume's poems is followed by a transcript of an "Account of Eight learned Persons, converts from Popery to the Reformed Religion," taken from a copy printed at London in 1602. The volume also contains several miscellaneous or religious poems, some of them signed "Semple."



ANE AFOLD ADMONITIOUN

TO

THE MINISTERIE OF SCOTLAND.

BY ALEXANDER HUME.

PRINTED FROM A MANUSCRIPT IN THE ADVOCATES LIBRARY.

WODR. MS. 4to. Vol. 20. Art. 3.



ANE AFOLD ADMONITIOUN

TO

THE MINISTERIE OF SCOTLAND:

BY A DEING BROTHER.1

GRACE, mercy and peace from God the Father, through our Lord Jesus It is certainlie knawin, Brethren, to the greiff of monie godlie heartes and flander of the Gospell, that thair ar diffentionis among you: not concerning the Covenant of God, or the feales of the Covenant, bot cheiflie concerning two poyntis of Discipline or Kirk Government, wheranent you ar devydet in twa factionis or opinionis. Some of yow hold, that among pastoris thair be paritie, as concerning dignitie or superioritie (althoght as tuitching the measour of thair spiritual graces thair be gryte imparitie) according to the words of our Lorde Jesus Chryst to his disciples, saying, Ye knaw that the Lordis of the Gentillis have domination over them; and thei that ar gryt exercife authoritie over them: Bot it fall not be so among you; but whosever will be gryt among you. let him be your fervant, &c. (Mat. 20. 25.) As also ye hold that of all fortis of Kirk Governement, it is best to haif the Kirk governed by particular Elderschipis, by Presbitreis, by Synodole and Generall Assembleis. and, by degrees, being countable to another. And this forme of Disciplin is affirmed to be agreeable with the Word of God, to be subscryuit be many notable preacheris and professoris of the Reformed Religioun, and to be ratefeit in Parliament by the Prince, and whole Estatis of the Kingdome: prometing by a folemn othe to remane conftant thairat, and to defend it to thair lyves end. On the other part, otheris of you, within theis few yeiris, sustene, that, among pastoris, thair sould be imparitie; not onlie in giftis of the mynd, bot also in dignitie and juresdiction. Yow

² In the Manuscript, letter w is generally written as v, and v as w; y occurs as z, and th as y, peculiarities which it was not thought necessary to retain.

Although Hume's name is not subjoined to the manuscript, there is no reason to doubt that this Admonition was written by him. He died, as stated in the Preface, December 4th, 1609; and from an allusion contained in page 9, the date of the composition could not have been earlier than the year 1607.

hold also, that the Kirk sould not onlie be governed by presbitreis, and affembleis, and pluralitie of voittis, but also by Byschopes in presbitreis and assembleis, quha sould sitt in Counsall, and Parliament, be called Lordis, reasone and vote, in name of the whole Kirk, and be movanners, and mediatoris betweene the Kirk and the Prince: Quhairin ye appeir to conforme your felfes to the Disciplin of our nychtbour countrey of England. And this fum of you not onlie fustene by opinion, bot also have profecuted in effect; quhairupon hath enscheued, bothe a distractioun of myndes, and a ranckling of affectiones. Surelie, Brethren, it may be faid to you, as Demaratus the Corinthian faid to Philipe of Macedone: Demaratus being come towardis Philip, Philip demanded him, How the Grecians accorded amongst tham felfis? To whome he answered, ironicallie, Indeede (Sir) it becometh you weill to be cairful and inquisitive of the concord of the Grecians, feeing ye haif filled your awen hous with fo gryt quarrellis and diffentions (for Philip haid taken to wyfe Cleopatra, befydes his other wyfe Olympias who boore it impatientlie, and stirred up hir fone, Alexander, against his Father). So, when ye exhort the People to concord, it may be justlie objected unto yow, why then ar ye Pastoris at difcord?

But who is the caus of it? Will you faye, Trye them, and let them bare the blame and incurre the cenfures. For manifestatioun heirof, the ground and occasioun of this dissentioun wald be ryped up: whiche, in sinceritie, is this. Since the Reformatioun of Religioun within this Natioun, the Kirk hath ever bene traveling to haif vote in Parliament, by Commissioners elected and directit from the Generall Assemblie (as Brughis and Baronis have). To reasone of the equitie and expediencie of this petitioun, I will not now.

Bot I juge charitablie, and do reverence the judgement of fo wyse and godlie Fatheris as socht it, who wer happie instrumentis of reformatioun and restauratioun of religioun within this land; whois intentioun (I doubt not) hath bene to provyde by that meane, that the Kirk of God suld receave no detriment, and to give the lycht and resolutione of Godis word, to that highest cowrt, in macking of lawis and constitutionis, and in everie difficultie that mycht occurre. At last the Prince (not only respecting the godlie purpois of the Kirk, bot also the advancement of his Royall Estate) yeelded to this long urged petitioun, not simplie, bot upone certane conditiones; videlicet, First, That the electioun of the Ministeris that suld sit, and haif votte in Parliament sould pertene to the King, and not to the Kirk. Nixt, that thei suld not be changed, for their lystymes; to the end they might be more expert boythe in matteris Civill and Ecclesiasticall. Thridlie, for releif of the povertie of the Kirk, that thei sould haif competent livingis (even Byschoprickes) for mantenance of

fuche honorable estate, as is requisite. This being offered be the Prince in the Generall Assemblie at Montross, efter sum reasoning, the haill Affemblie agreit weill, to the augmentation of fuche ministeris mantenance; bot as tuitching thair name, and continuance in thair office, it was controuerted, and goeth to voting. The first questioun is sett downe, Quhither they fuld be called Lord Bischopes, or Commissioneris from the Generall Assemblie? The uther, Quhither they fould demitt and lay down thair office, and revenew yeirlie at the Assemblies feete, and be newlie elected annualim, or that they fould contenew in thair office ad vitam, they being unreprovable in thair lyfe, office, and calling? frages being gatherit in the Kingis presence, it wes concluded, by pluralitie of vottes, that the faidis preacheris fould be ftylit Commissioneris of the Kirk, or of the Generall Assemblie: and that thei fould demitt thair office annuatim, and be elected of new. Quhat I speake or wreit now, I do it in foro conscientiæ, and in fight of the alseeing eye of God; becaus I wes bothe a feeing and a hearing witnes, to that quhilk wes done. The Prince wes displeasit with the conclusioun, and wald not admitt preacheris upon his Parliament, upon fuche conditiones: Quhairfoir the Assemblie wes forced eyther to condifcend that thair brethrene foirfaid fould contenow in that office, and injoye thair livings ad vitam, five ad culpam, or ellis to have no vote in Parliament at all. For eschewinge of the whiche extremitie, as also for preventing of all abuse, and tyrannie that might creepe in into the Kirk; it was thocht speedfull, that suche Brethren fould be aftricted till a number of Cawtions, or Cavcatis speciallie expressed, to be as bandis to restrane thame and retain them in goode ordour.

Ille dies primus læti primufque malerum

For upone this occasione sume of you, my Brethren, without delay tooke Byschoprickes of the Prince,4 with all emolumentis, priviledges, jurisdictionis, estate, and dignity, quhilk pertenit or micht pertene thairto of awld, (that is to fay, in tyme of Poperie) as may be sene in your provi-Ye maid no scruple to tak upon you, the name of Bischopes, of Archbischopes, and of Lordes of suche and suche places; ye were not aschamed to ryde to Parliament, magnifickly mounted and apparrelled, in ranck befoir monie of the Nobilitie; and being more mad, ye have maid

4 George Gladstanes was preferred to the See of Caithness, in the year 1600, and other similar appointments were made soon after the Assembly at Montrose, in violation of the

Caveats which had then been agreed upon.

³ The General Assembly, at Montrose, was held March 28, 1600. A detailed account of the proceedings, to which Hume here alludes as an eye-witness, is given by Calderwood, and othe historians of the period. See also M'Crie's Life of Melville.

no conscience, to becum constant Moderatoris in Presbytreis, and Synodole Assembleis; to call your Brethren Puritanes, whiche ganestand your courses; to put a note to the names of suche and suche of your Brethren in the Buikis of Affignatioun, that they fuld not be ansuerd of thair stipendis; and, in a word, ye haif haid na respect to the observatioun of the cawtions quhairunto ye wer subject: but haif transgressit them at your awin plefour. Moreover, for opposing of them to this your course and proceedings, your Brethren of grytest giftis (within the land) for learning, utterance, zeale, fanctificatioun, ar fum exylit, fum confyned, fum incarcerat, and fum filenced. Behold how gryt a thing a lytill fyre hath kendlit? Behold at how narow a rift that awld lubrik ferpent hathe flydin in; apertum est nunc, quod opertum erat antea: It is now evident that ye have departed from your Brethren, and not thei' from you: yow then ar to be blamed for your defertioun, and not they for thair standing. Alace, my Brethren, why have ye slandered the Gospel? Why haif yee disquyeted the lytill flock of Jesus Christ? haif yee added more greif unto the bandis of deare brethren within our nychtbour countrie? Why haif ye built agane the thingis whiche before ye diftroyed, and fo have maid yourselves trespassouris. (Galat. 2.18.) For ye will not denye bot sumtyme ye have preached against that fort of Hierarchie and Kirk governement, and that bothe your felfis have approved, and also have exhorted the people and nobles of the land, to subscrywe that schort Confessioun of Fayth, subscrivit be the Prince, his domestickis, and many utheris, at Edinburgh the 18th of Januarij, 1580-1 yeiris, quhairin this claus following is contened, ad verbum. "To the which (videlicet Reformed Kirk at that tyme in Scotland) we joyne our felfis: willinglie in Doctrine, Fayth, Religioun, Discipline, and use of the Halie Sacramentis, as lyvelie memberis of the same in Christe our heade: promefing and fueiring by the gryt name of the Lord our God, that we fall contenew in the obedience of the doctrine and discipline of this Kirk, and fall defend the same according to our vocatioun and powar all the dayes of our lyves, under the paines contened in the lawe, and danger baythe of bodie and faule, in the Day of the Lordis fearfull Judgment."

May not this, think you, prick any conscience in the warld that is not past all feeling? I omitt that which ye have done since, Brethren, in thois Assembleis, appoynted for the renewing of the Covenant. In sume

of the whiche, fum of you wer Moderatoris your felves.

6 This passage is evidently that to which Row refers, when mentioning this Admonitioun

as the work of Hume. See Preface, page iii.

⁵ This, no doubt, alludes to the banishment of Forbes, Welsh, Dury, and other Ministers, who were tried for holding the Assembly at Aberdeen, in July 1605, in opposition to the King's will; and also to the silencing of Robert Bruce, and to the imprisonment of Andrew Melville in 1607.

But you will fave that fumtyme ye wer of that opinioun, bot now ye haif receaved gryter lyght, and fee that whiche befoir ye faw not, and thairfoir may alter your purpois and opinioun. Indeede, I grant ye fee now thric thingis, whiche befoir ye faw not: to wit, the object of warldlie commoditie, the object of warldlie promotioun, and the blandischementis of ane eloquent Prince. But as to farther licht of Goddis worde then ye haid befoir, yee can haif nane, for otheris of your brethren who may be your teacheris can see none suche light. Ye obtende also the releif of the Kirk from povertie and contempt by your goode offices in court and counfall. A fair pretext, indeede, to cover your covetousnes and ambitioun, But althogh ye haid fuche respect, yit ye knawe non facienda sunt mala ut eveniant bona, your meaning doubtles is pervers: and as tuitching the dignitie of the Kirk of God, whiche ye count loft, did it ever confift in warldlie welthe, warldlie pompe, or in outward splendour? No, surelie no: bot in pietie and puritie of lyfe, discipline and doctrine; the Lord is the everlafting light of his Kirk, and our God our glorie, (Isaye, 60. 19.) Whereas the former ar the markis of the gryte whore that fitteth upone many wateres, which ar people, and nationes, and tonges, and multitudis. (Revel. 17. 1. 15.) But to cum to the mane point: ye pretend perhappes Scripture and Antiquitie, for your warrand and defence; and first it is alleged that the Apostle giveth the name of Bischope till a pastore: Thairfore the name must be admitted as goode. Let it be so, but before we go farther, the name of Archbischope is never mentioned by the Apostle, nor by the Spreit of God; and thairfore it must need is be exploded, as evile and Antichristian: but to reteir me to the name of Byschope, yee knaw that Episcopus signifieth ane oversear, and is a relative word, and hath relatione to fum thing whiche he fould overfee. I demand then, that a Bischope of whom the Apostle speaketh, quherof sould he be a byschope or owersear? Not of a benefice or earthlie rent, but of the foules of men, and not of the foules of pastoris lyk unto him self, but of the flock committed to his charge, whome we call profesiouris. The Apostle sayeth to Timotheus, quhom he styleth a Byschope, I charge ye thairfore before God, and before the Lord Jesus Chryst, &c., preache the word; be instant in seasone and out of seasone, improve, rebuke, exhort with all long fuffering and doctrine. And agane, But watche thow in al thingis; fuffer adversitie; do the wark of ane Evangelist, mak thy ministrie full knawin, (2 Tim. 4.15.) Siklyk the Apostle Peter sayethe, The Elderis quhilk ar among you I beseik, quha am also ane eldar, &c., feede the flocke of God whiche dependeth upon you, caring for it, not by constraint bot willinglie, not for filthie lucre bot of a ready mynd, not as thocht ye wer Lordis ower Goddis heretage, but that ye may be ane enfample to the flock. And when the chief Schipherd fall appeir, ye may receave ane incorruptible crowne of glorie. (1 Peter, 5. 1.) Suche fould

our Byschoprickis be, no doubt, as wes the Byschoprick of Jesus Christ; not carnall, bot spiretuall; not of earthlie lordschipis, bot of men and wemens sowles; for he is onlie one cheif Schiphird and byschope of all our

foules, and ye are brethren, (1 Peter, 2. 25.)

Nixt, gif ye wald alledge Timothie to haif bene Byschope of Ephesus. and Titus of the Kirk of Cretians, let it be fo; yet it proveth not that thei haid anie warldlie dignitie (fuch as ye cleame) or anie superioritie over thair brethren; onlie it proveth tham to haif bene oversearis of the foules of theis kirkis, and to haif bene preaching eldaris, quhilk we admitt; for it is manifest that the Apostle vseth the name of *Presider* and Episcopus, of elder and byschope indifferentlie, (Tit. 1. 5, 6, 7;) him guhom he called Elder in the 5 verse he calleth Byschop in the 7. In suche sort. that, quhen the Apostle commandeth Timotheus and Titus to ordene elderis or presbyteris in everie citie quhair they wer not, he giffeth confequentlie the lyke command and powar to uther presideris or elderis of cities to do the lyke quhen neede requyred, feing the elder and byschope ar bothe ane. The Apostle Peter callethe him self ane elder. (1 Pet. 5. 1.) Ergo, ane elder must be als gryt as a byschope, or els ye must mak a byschope gryter then ane Apostle, whiche is absurde. Jerom sayeth, Iidem episcopi et presbyteri fuerunt, quia, illud nomen dignitatis est, hoc etatis, and agane, Episcopi noverint se magis consuetudine, quam veritate dispositionis Dominica, Presbiteris esse maiores; and in effect as Timotheus ordaned elderis, by laying on of the handis of elderis, Despyse not the gift that is in ye (fayeth St Paull) whiche wes giffin ye by prophefie, with the laying on of the handis of the company of the eldarschip. (1 Tim. 4, 14.) Behold a ground for preflytreis, and for paritie betuene elderis and bischopes.

Now, gif ye wald inferre imparitie to haif bene amang the Apostles, becaus sum ar called leist, sum grytest, sum cheif, sum pillaris, it importeth nothing, by reasone that is not spokin, in respect of thair estate or jurisdictione, bot in respect of thair gracis and giftis of the Holie Gost that wer in them. As is manifest of the text. If then, (sayeth Paul,) ye haif judgement of thingis pertening to this lyse, set up them quhilk ar estemed leist in the Kirk, (1 Cor. 6.4;) least estemed as concerning judgement, that thei might judge of warldlie thingis betuene brethren, for so it followeth. Agane he called him self the least of the Apostles, and of all sanctes; why? becaus he persecuted the Kirk of God. (1 Cor. 15.9. Eph. 3.8.) Tharefter he sayeth, I aucht to haif bene commended of you; for in no thing wes I inferiour to the verie cheif apostles. How so? he subjoyneth, the signes of ane Apostle wer wrocht among you, with all patience, with signes and wonderis and gryt workis. (2 Cor. 12.11, 12.) And agane, he sayeth, that he went up to Jerusalem to the Apostles, and com-

municated with them of the Gospell, but particularlie with them that wer the chief, &c.; that of them which schemed to be gryt he wes not taucht. and thei that wer the cheif did communicat nothing with him. &c. And that James, and Cephas, and Johne, whiche wer counted to be pillaris. gave to him and to Barnabas, the richt handis of fellowschip, when their knew of the grace that wes given them, &c.; quhair it is evident, that he called theis Apostles gryte, cheif, and pillaris, for thair wisdome and knawledge, for he is speaking of the communicating of the Gospell, of teaching and graces of the Holy Ghost. (Gal. ii. 2. 6. 9.) Surelie when there arose a stryfe among the disciples of Chryst, which of them sould scheme to be the grytest (as concerning earthlie dignitie and dominion) give he wald haif haid ony to have reule ower the reft, he wald fone have refolved them, and faid, Peter fall be grytest, Johne fall be grytest, or James fall be grytest, I set them over you: obey them, or ony of them. Bot he fayeth no fuche thing; bot by the contrarie he makethe ane equalitie among them, as is faid befoir. Luk. 22, 24. By Scripture, then, ye will never prove your purpois of Byschopis worldlie pompe. nor of thair fuperioritie, over their brethren. One of your awin ordour even he of Rochester, confesseth in his late sermoun upon that subject. that the dignitie and superioritie of Byschopis, appeareth not so weill by precept in the Scriptures, as by practife, where he compareth thair jurifdiction to the fanctifeing of the Lordis day, anent the which thair is no precept bot practife of the Apostles.

Gif Scripture faill you, my Brethren, Antiquitie can availl you the less: becaus it obligethe not the conscience. Bot gif ye wold alledge Ignatius to have bene Byschope of Antioch, Athanasius of Alexandria, Optatus of Miletus, Ambrofius of Milan, Chrisoftome of Constantinople, Cyprian of Carthage, Augustine of Hippo, and manie utheris in dyvers aidges, and in dyvers citeis and nationis who wer worthie men of God, who have written notable workis, fatt in Councillis, refuted herefeis, confuted heretickes, fufferit persecutioun, and sum of them martyred for the testimonie of Jesus: It is answered, that no man can justlie deny bot that theis wer notable preacheris and faythful Byschopes, that is, Oversearis and Pastores of the sowles of their citeis, so ought all Pastoris of congregationis to be, even faythfull Byschopes and Overseeris of their flockis. But quhat importeth this? The historic proporteth (will ye saye) that fum of theis Byschopes seates wer above ane other, and wer not all equal. I ansuer, why not? for decencie and goode ordour one must needes go befoir another, fit above another, and vote before another. In geving

⁷ This reference is to the Sermon by Bishop Barlow, being one of four, preached at Hampton Court, in September 1606. It was printed at London in 1607, 4to; and the passage to which Hume alludes, is contained on sign. E. 4.

honour (fayethe the Apostle,) let one go before another. (Rom. 12. 10.) Yea, and in affembleis also, it is requisit that one be speche man and mowthe to the reft. But all this proveth no supremacie, or jurisdictioun over thair brethrein, althogh fum for thair aige, fum for thair giftes, fum for the grytnes and antiquitie of the cities quhair they taught. wer so reverenced and honored by thair brethren. But it appeareth manifestlie that theis worthie men did not frequent Princes' courtes, nor entangle them felfis withe fecular effeares: but waited upon their callingis and their studeis, or ellis thei could never have composed so notable workes. But I know ve will at last afferme, that even some of their personages haid a supremacie, and exercised a jurisdiction over their brethren within their bound and dioceifes, having power to convocat. to try, to plant, to deprive pastoris, &c. from tyme to tyme in the Kirk. for the Metrapolitane wes above the Bischope, and the Patriark above the Metrapolitan, &c.. To this I answer, as Chryst answered to his difciples concerning the bill of divorcement givin by Moses: Because of the hardnes of your heart (fayeth he) Moses suffered yow to put away your wyfes: bot from the beginning it wes not fo. (Mat. 19. 7.) So fay I, Empreouris might fo have ordaned for thair policie, and pastoris for thair tranquillitie or thair commoditie, but from the beginning it wes not so. The Empreour Justinian, who began to reigne the 527 yeir of our Redemptioun, and regned to the 565, ordaned that gif ane elder or deacon wer accused, his Byschope sould haif the hearing of the mater; if a Byschope wer accused, his Metrapolitane fould heare the mater; if a Metrapolitane, his Archbyschope or Patriarche of the dyocese (which is all one) fould heare it. (Cap. 5. Non folum, Nouell. 137.) Siclyke, that clergiemen's cawfes ecclefiafticall fould first be brocht to the Bischope of the citie. (Leg. Sancimus Cod. Episcop. audien.) We find of awld, that the Byschope of the cheif citie of everie province wes called Metrapolitane, to guhome fum Cownfales not onlie committed the presidentschip: bot also that non fuld be maid Bischope of any other citie of the province without his consent, nor any mater of weight to be done without him. (Concil. Nicen, can. 4, et 6. Concil. Antioch. can. 9.) Now the Empreour of Rome deuvded findrie grytest pairtes of his dominioun, to presidentis or lieutenantis, whiche were called dyoceses, and contened manie provinces within them, where through the Bischopes of theis citeis, quhair the Empreouris lieutenantis maid refidence, grew in power, nether wer they onlie named Archebyschopes and Patriarches of the dioceses, but also thei obtened, that the Metrapolitans of the provinces within thair diocefes fould be subject to them, as Byschopes wer to thair Metrapolitans. In fic fort, that nothing could be done in the Eist without the confent of the Patriarche, or Archebyschope of Antiochia, which contened 7 provinces; nothing in the diocese of Egipt, without the Patriarche of Alexandria, wherin wer 10 metrapolitanes or provinces; and cheislie to the Patriarche or Archebyschope of Constantinople wes granted that the Metrapolitanes of thrie dyoceses, viz. Asia, Pontus, and Thracia, within the whiche wer 28 provinces, suld be ordened by him. (Concil. Constanttinop. 1. can. 2. Concil. Antioch. in exord. Concil. Calced. action. 4. et 1. 16.)

What have we now to do with their lawis and ordinances of Empreouris and Canons of Concilis which the warld may fie to contene gryte abuse and iniquitie? Surelie the Word of God, and not the examples nor ordinances of men, fould be a rewle to the government of the mifticall bodie of Jesus Chryst, whiche is his Churche. Ye ar not ignorant of the errouris of the ancient Fathers, in verie materis of religioun: Ireneus and Lactantius wer a chiliaft: Tertullian a montanift; Cyprian ane Anabaptift; Theophilus ane Arrian; Fauftus ane Pelagian; Hilarius foak doubtfullie of the Holie Spreitt; Augustine damned unbaptized infantis, &c. whereof fum wer corrected by the word, and fum of them remaned in thair errour. Therefore we fould fallow the Fatheris in doctrine, discipline and lyfe, so far onlie as they fallow Chryst and his word. This hierarchie then, this pompe and dignitie and jurifdictione of Byschopes, is the undowted discipline and ensignie of the Romane Antichryst, and smelleth nothing of the doctrine nor humilitie of Jesus Chryst, or his disciples, whome he commandeth to wasche one anotheris feete, and one to ferve another. (Johne 1. 13, 14. Math. 20. 27, 28.) Moreover, to prove that ye have done evill in usurping the styll, office. and dignitie of Lord Byschops, I use theis argumentis following: First, your calling is not lawfull, becaus ye haif it not of the Kirke, bot of the King. Episcopatus enim et sacerdotia non sunt Principum munera (i. e.) dona, sed Ecclesiæ munera (i. e.) officia. 2°. Qui pecunia aut favore Principum ad Episcopatum perveniunt, Episcopi non sunt : sed vos favore Principis ad Episcopatus pervenistis: Ergo Episcopi non estis. 3°. Ye ever proceaded covertlie in this matter, as in taking of your provisiones, in taking upone you the office of constant Moderatoris; in affenting to cawtiones quhilk ye never keepe; in becoming vifitouris of kirkes within your provinces, &c. all the whiche abhorre from the simplicitie of Chrystis ministeris, and are indices of ane evill cause. 4. Ye wer eschamed in the beginning to be called Lordis (though nowe through custome ye glorie in it), whiche wes a takin ye had no guid warrand in your conscience for it: and in effect, the name stinketh in a preacher; for albeit Kugios and Dominus may fignifie the same, whiche ar bot styles of reverence, yit mark quhat the use and importance of the word is; in our language it ever importeth a dignitie and superioritie. 5. Sindrie of your Brethren

of more excellent giftis nor ye micht have haid the same rowmes and ftyles, upon the same conditiones, and yet repudiated them. Quhat audacitie, then, or impudencie is it in you to accept them. 6. It is ane enemie to your principall calling and spirituall graces, for I pose you in conscience sen ye become Byschopes, ar your teares and grones more frequent? Ar your prayeris more fervent? Ar your meditationis more heavenlie? Ar your fermonis more spiritual and powerfull; and, fynallie, ar your lyves more pure? I trow not, my Brethren, but rather I feare a decadence. Alace then, gif so be, your travellis ar evill spent, and deare ar your byschopryckes bocht. And to speake as the thing is, what ar all your glorious styles, your gryte traine, your dentie tables, your coftlie apparell, your fitting in Council, your ryding in Parliament, your trafficking and credite in Court, but a fawing to the flesche, and abhorreth sa far fra the professioun of a mortefeit minister, ut nihil supra? Remember, theirfoir, that he guha saweth to his flesche, sall of the flesche reip corruptioun. (Gal. 6. 8.) But he guha faweth to the spreit, fall of the spreit reip lyfe everlasting? Quhat fall I more faye? In uther weill reformed Kirkis, namelie, in France and Scotland, ye ever sie, that whair Papistrie is banysched, so is that ordour of imperious Byschopis, as ane of the intollerable abusses thairof. If ye wald except Ingland, and commend the discipline thairof, I fay no more: bot gif theis men governe weill, they have quhairin to rejose; but not with God. They may governe weill for thair awin warldlie commoditie. But as for the poore Kirk of God within that land (as I heare) it is wasted. Papistes abound in all quarteris of the realme; doltis and flattereris ar planted at the most pairt of the Kirkis; all kynd of vyce and dissolutioun oversloweth without schame or punishment. Before or efter the repast few gif God thankes, or saye the grace: so graceles ar they. And men, of grytest zeale and functificatione among them, that are trewlie reformed indeede, are checked and borne downe and in contempt, and ar called vyle and monstrous Puritanes, by men of gryte impuritie. Nevertheles, without questioun, these Inglische Byschopes ar more excusable then ye our Scottis Byschopes, and in the daye of the Lordis judgement it fall be easier for them then for you. The reason is this, in respect the Kirkis of France and of Scotland, with fum of Germanie, have maid gryter progres in reformatioun of religioun then the Kirk of Ingland. Trew it is, that in Ingland thair is ane begun reformatioun, confidering the yoke and tyranny of the Roman Antichryst is cassin of. But as yet thair remane sum vestiges of idolatrie and superstitioun, whiche in the uther forsaid Kirkis ar utterlie abolisched. In Jehuda the idoles wer dyvers tymes broken doun by findrie guid Kingis, as by Asa, Jehosaphat, Uzziah, &c.; but

the groves and hie places remaned ever still, and wer not put awaye till the dayes of Hezekiah and Josias, who maid a perfyte reformatioun. In lykmanner, althoght idoles be demolysched, and the Pope's authoritie be rejected in the realm of England; yit the hie places are not put away, that is, the preheminence of Byschopes, their surplus, their organes, their lightis, their observing of feiftis, their fasting in the tyme of Lent, &c. whiche refemble the cicatrices of ane evill-cured wound. Notwithstanding, we fould not dispair of our nychtbour countrie; but rather houp that the Lord, auhilk in mercie had begun the Reformatione by good Queen Elizabeth (whois verie dust I reverence), will also in his appoynted tym abfolve the reformation, and raife up ane Hezekiah or a Joziah, evin move the heart of a King James, or efter him, raise a King Harie, for performing thairof. Now, as concerning theis Byschopes of England, I say, that fuche Reformatioun as they fand, fuche they keepe. But gif yee, my Brethren, wald returne to their forme, after ye have proceeded forther in trew Reformatioun then they, than ye mak a retrogradatione, and ar without all excuse. But I leave them, Brethren, and reteare me to our felfis. Since the Reformatione of religioun within Scotland, that ordour of imperious Byschopes hath had no place in the Kirk of God. And when on or two attempted thairunto laitlie, they wer casin out of the Kirk, and receaved the foillie, althought they wer fortifeit for a tyme by the grytest of the land. One of the quhilk Byschopes, (whois bookes ye know, and fum of you wer meane eneugh to beare for eloquence and eruditione,) repented with teares at his departing this lyffe,10 that he fuld haif run fuche an evill course, and socht preheminence above his brethrene. If fuche a man, then, indewed with so gryte giftis, did so; who ar ye litle ones to fuccede wittinglie in his vice [place]? Our foirfaid Forme of Discipline hath bene establisched be wyse, learned, and godlie Fatheris with gryte panes, and hathe bene reverentlie embraced by all estatis, as abovewritten: And the Lord hath accompanyed it with a wonderfull. bleffing. And will vee prefume to demolyfche that quhilk they haiff built, and reedifie that quhilk thei haif demolifched? Remember the curs that fell upone Hiel, the Bethelite, for building Jericho, whiche Josua haid. diffroyit? he layit the fundation thairof in Abiram, his eldeft sone, and fett up the gattes thairof in his yongest sone Segub, according to the

⁸ Prince Henry, eldest fon to James VI., and at this time, of course, heir-apparent to the throne. He died November 6th, 1612.

^{9 &}quot;Receaved the foillie," probably means, "were foiled."

10 This may allude to Patrick Adamson, Archbishop of St Andrews, who died February 19, 1591. His Recantation, made in 1591, in which he condemned Episcopacy, and regretted his own conduct, is undoubtedly genuine, whatever may have been his motives in making it.

prophecie of Josua. (1 Kings, 16. 34. Josua, 6. 26.) It is a fearfull

thing to build up that which the Lord hathe diffroyed.

Now I presuppose that their grave personages were alve to behold your proceedingis, whoes names I blusche not to expres, seing thei ar with the Lord: as Mr Knox, Mr Johne Craig, Mr Johne Rowe, Mr Alexr. Arbuthnet, Mr Thomas Smeton, Mr Andro and George Hayes, and George [John] Spoatfwode, &c. wold they not fay that thay fawe fpottis in the Kirk? and micht ye not hyde your faces, in the presence of suche pillaris and pa-Quhat moveth you then, Brethrene, to contenew in so wilfull ane errour? Is it becaus the Prince counteth it good fervice? ye not quhat conceate the Prince hath of you. It appeareth by his anfwer giffin concerning you, that when it was motioned to his Majestie. that feing he wald needes haif Bischopes set up in Scotland, why did he not mak electioun of the best men? his answer wes that the best he could not gett, and thairfoir must tak such as he culd haive. Behold a fair commendatione to you in deede: that the thing quhilk better men makis conscience to do, yee mak none at all. And it is observed, that one of twa fortis of men, tak upone them to be Bischopes, viz. Eyther thay ar men of mean pastorall giftes; or ellis they are men addicted to the warld, and of meane fanctificatione; whiche, lothing on their calling, leave thair statione, and neglecting the inward confortis, delyght in the outward. Farther, I put the cace that the Prince haid never perfuaded you to this, neyther uttered his affectioun towardis suche a cours, wald ever fuche a motioun have entered in your myndis, as to allow of it? Or incaice the Prince yit change his mynd, and wald disallow such a Forme of Discipline (posito enim quod fieri potest nihil sequitur absurdi) quhat wald ye doe? Wald ye not eyther cast down your countenance and count your felfis meere fooles? Or ellis wald ye not recant and faye withe Calcate nos falem insipidum? Quhairfore it wer good to be wyse in tyme, for gif ye go about to please men, ye can not be the servantis of Chryft, (Gal. 1. 10.) Ye think your Brethren ar not suche servantis to the King as ye ar, but therin ye deceave your felfis; for they ar Goddis men and the Kingis in all thingis that God commandeth: Bot ye appeare to be Goddis men and the Kingis in fo far as the King commandeth. Returne, my Brethren, to your first husband, and to your Mother the holie Kirk; returne home to your Fatheris house, for why will ye waft all your portioun with ryotous leving, lyk that prodigall chyld, (Luc. 15. 13.) and be fent to feede fwyne? I meane your spirituall graces, whiche ye wast, and feede your senses and foull affections, lyk swine, withe the abjectis of this warld! Remember from whence ye are fallin; and let not that proverb be found trew in you, Raro vidi clericum penitentem. It wer more decent a greate deale for you to have Christ and the

Kirk ofter in your mouthe and your myndis, then to haif the King and the Court so oft in your mynde and in your mouth. Lykwyse to you all Brethrene, that ar of this Episcopall opinioun, and intend to succeede to them, sede vacante, I say, Linquite externos istos mores, whiche I be-

feik the Lord ye may doe speedilie.

Bot now I cum to your pairtt, Brethren, which keepethe your first professioun: And albeit I haif mentioned the allurementis that haif bewitched your Brethrene, nevertheles I wald wische you to think that their is no finall caus and fault in your felfis, whiche have provokit the Lord justlie to exercise and humble you by their unexpected meanes. For although it be of veritie that the Lord furn tyme chaftifeth his childrene, for uther causes then for sinne; yit, doubtles, it is a goode christian rule, that fa oft as we fall in our calamitie, fa oft we have recours to our awin hairtis, and examine our consciences quhat iniquitie is in us. I tak then gryte overfichtis to haif bene in sum of you in particular, and gryte overfightis to have bene in all in generall, for the whiche outwyles that ar among [us] ar this daye fett ower you, and do vex you. As to particular personis, I wald be loth to ruffle the fore of my Brethrene, and detect their infirmities, wer not that the fact is manifest to many; and next, that I fee the errouris of the verie Sanctis registrat in the registeris of God. The particular personis, then, ar the Pastoris of the Kirk of Edinburgh for the tyme, who rafchelie behaved them felfis in that tumult at Edinburgh the 17 day of December 1596, to the gryte greif and difference of the Prince. Their zeill mycht weill haif bene fervent, but the forme wes informall and undecent; I speake it with regrett, for, being a present unlooker, I knaw quhat I saw and hard. The devill (no doubt) haid his pairt in his instrumentis in that tourne whiche cam on so suddenlie, and proceeded fo confused much lyke that seditioun in Ephefus, (Actis 19. 23, 29,) that guid men knew not what refolutioun to tak. Alwayes, it so incensed the Prince, that he entred in a mervelous jealousie with the Kirk, and to this daye manet alta mente repositum, and is often caftin in our teethe withall, as you all verie weel knaw. Withe my hairt I lament, that their fuld be so juste a caus; and as I suppose that fum of theis Brethrene ar forie for it in thair inwaird hairt, fo I wische to God that eyther by their sinceir confession of ane offence, or by their temporall relegation, or by any other gracious castigatioun, the Prince's wrathe mycht be appeazed, and his jealousie towardis the Kirk utterlic removed, and his unfainzed favour reconcealed; for why fould the whole Kirk, through the inconfiderate raschnes of thrie or four men, receave detriment?

Another erroure in the same men did no small harme also, for whylest that unhappie Earle Bothwell maid ane insurrection against the Prince,

they fuffered themselfis to be abused withe flattering speaches, persuading them that it was the libertia and defence of treu religioun (then surmysed by the Earles of Huntlie, Errol, and Angous) that he intended; whiche in a pairt (suche was thair facilitie) they credited: and for a tyme bure ane affection, and spake to the advantage of that Absolome or Cataline, aye, and quhill his hypocrisis and treasone was cleirlie discovered. This increased the fyre, and broght a slander withe a disgrace and trubbill upone the Kirk of God, albeit this errour preceded the first mentioned.

As concerning faultis in generall, they ar of two fortis, to wit, in your personis and in your callingis; in your personis their ar not onlie pardonable imperfectiones, but also, with your peace, Brethren, grosse and intollerable vyces. And theis be they: In sum their be a pensive pryde and fastidious disdainfulness, proceading by appearance from a self conceate of them selss; in vtheris, excessive cair and covetousness of worldie thingis joyned withe silthie lucre: In sum, anger and impatiencie; in otheris evident impatiencie, espyed and deryded by the people: In sum, crastines and partialitie; in otheris, facilitie in giving credite to fals reportis, and evill reportis: In sum, a rasche borrowing and vntaking of vther mennis geir, and then a postponing and defrauding of the creditouris; in otheris, a lycht behaviour joyned withe gesting, and ane indecent libertie of speache. Now, I say not, that all theis vyces ar in everie ane; but in everie ane ar sum of them, except a sew secreit ones, whome I doubt not but the Lord hathe sanctifeit and separated to him self.

Agane, the errouris in your callinges ar double: videlicet, In your particular offices, and in your publict Assembleis: in executing your particular charges then, thair is a gryt negligence, a lothing, a perfunctorius doing; muche refuis in fermonis delyvered without feeling, and prayer maid without fervencie, whiche argueth plainlie that thair laicketh reading, meditation, and dew preparation; and that whiche is most abhominable, thair is no turne of fuche turpitude that requyreth the office of a Minister, but thair salbe a corrupt Minister, or a vyle Reader fund to performe it, as to gif furthe a fals testimonial; to baptife children procreat in fornicatioun, incest, or adulterie; to mak unlawfull mariages, I can not fay folemnize them, because they ar clandestine, and maid in a corner, or in the night without folemnitie, and yit fuche ar fufferit to beir offices in the Kirk of God: who can deny bot the impunitie and toleratioun of fuche abuses in the memberis do procure the Lordis indignatioun aganes the Lordis whole bodie? Surelie thair is gryt neid of Chrystis whip to drive a den of theves out of his Fatheris hows. (Math. 21. 30. John, 2. 15.)

Fynallie, in your publict meittingis, (as Presbitreis, Synodoll and Ge-

nerall Affembleis,) their ar thrie abuses that may be espyed. First, confusioun and immodest behaviour. Secondlie, superficial handling of materis. Thridly, a partiall and prefumptuous forme of dealing of a few men who ar counted to be pillaris. The confusione of your Assemble is is fuche, that their is nevther reverence, fylence, nor attendance: for when grave materis ar in hand, fum ar whifpering, and at thair quyet confabulatioun. Many speake before they be required. And it can not suffice that one speake attonce, bot a number all at once, and often tymes they that can worst speak have most speache. And many speak to smal purpois, in fuch fort, that it wald appeare, that men rather contend to have thair word about, then to gif light for the decision of anie wechtie caus. And, thairfoir, Civill men haif your Assembleis ower justlie in derisioun and contempt, comparing them to Birlay courtis, where is much jang-Sumtyme it was not fo, Brethren, bot now the gravitie and guid ordour of Civill Judicatories may mak you Theologues to be aschamed. Moreover, when one day is past at your Synodoles, their is no moir bot a calling to the Moderator, Mak haft, we must go home; and thei who have best moven to remane, perhappis werie first; as thought they cam not to do the wark of God, nor to regaird the weil of the Kirk, but onlie to mak a schew, to conferre, to drink with thair familiaris, and then go hame agane. Heirupon it cometh to pas, that post heist must be maid, and materis superficiallie handled: Sum materis ar glansed at, and contenued to the next Assemblie; a number of uther matteris ar referred to thair Presbitreis, or to commissioneris; and gif anie mater go to voting, fmal or no reasoning goeth befoir, bot haiffing collected the suffrages of a four or fyve personis; then becaus no man sayeth against it, silence is taken for confent, and the mater concluded as a deade done by the whole The Lord be mercifull to you concerning their thingis! Thridly, boithe in Presbitreis and Assembleis, a few men haif the sway; for luke what thei tak upone hand to reasone and sustaine, it must have place, and go through. And never faw I yit a perfoun fo vyle, nor a fact fo odious and of fuche atrocitie, bot it fuld have gottin fum patrone to speak for it, eyther to denye it, to disguyse it, to excuse it, to extenuat it, or at least to intreat for pardone to it: a vyle and lamentable thing to be hard in the men of God. Farther, folifting, and requesting by parteis. is admitted no les then among civill judges; whiche is preoccupeing of the mynd, and a thing prejudiciall to equitable judgment. Now, theis foirfaid leirned and wyfe men must not be controlled nor impugned by meane landwart teacheris, how zealous and uprycht soever they be, but must be respected for thair giftis; and gif perhappis anie wald insist and mak oppositioun, he sal be but mockit and borne downe by theis Rabbins. The grytest number, then, of Brethren in Presbitreis and Assembleis, may

be compared to the litill godis, Minores Dij, among the Gentill, quhilk thei called Dij consentes. So the ring leideris among you say the word, and the rest say, we think so too. Or as the letteres of the Alphabeth are devyded into vowellis and consonants, so ar you. Quot sunt litera? (says the Rudiment.) It is answered, Viginti dua, &c. Quot sunt ex his vocales? Quinque. Qua? a, e, i, o, u. Quot sunt consonantes? Reliqua omnes. So may it be of you, my Brethrene, Quot sunt Presbiteri? Quamplures. Quot sunt ex his vocales? Quinque vel sex. Quot sunt consonantes? Reliqui omnes. Alace, Brethrene, this maketh gude men to muse, quhidder it wer better to haif a goode manifest stedsast Byschope in a Presbitrie, or to haif dyvers in effect, refusing the name, pretending paritie, bot observing non: No questioun the grace and glorie of our Ministrie, of our Presbitreis and Assembleis, is notablie decayed; and farr is all declined from that measour of perfectioun quhilk it haid, sone after

the beginning of Reformatioun.

Now I haif writtin foolyschlie, Brethrene, in deciphering and devulgating your imperfectionis, and in making my felf odious to both pairteis; yea, to the Prince also, give perhappes my naked narratives, and bitter objurgationis agans Byschopes cum to his long eares. Bot gif I be foolysche, it is for your sakes, and although ye wald compt me your enemie, becaus I tell you treuth, as the Galatians compted Paul, (Gal. 4. 16,) yit that faying of the Lord upholdeth me: Thow fall not heate thy brother in thy heart, but thow fall plainlie rebuke thy neighbour, and fuffer him not to fin. (Levit. 19. 17.) I heate you indeed as I heate my awin flesche, even your imperfections, your sins and not your selfis. Yit whether is it better, I pray you, that we confes their thingis against our felfis, in finceritie, and endeavour to repair them feriouslie; or that our enemeis exclame against us, and we to contenew flanderous to the Evangell? I wald not have any of you to think of your felfis, or one to think of ane uther, as Seneca thoght of Cato, quha faid in his defence, when ebrietie was objected to him, Facilius quempiam effecturum crimen honestum quam turpem Catonem: No, let us rather fay in humilitie with the Apostle, In many thingis we fin all, (Jam. 3. 2.) Their is no flesch void of imperfectioun; but he in whome the Christian vertews wey downe the imperfectionis, that man may be called a rychteous man in-But gif the imperfections and passiones prevaill, (yea a man may have ane touth that difgraceth all his vertewis,) that man may be compted in the rank of evill and unrenewed men.

Therefore, my Brethren, let the Lord be reftored agane to his honour on all handis, althoght it wer to our schame, by our confessioun, humiliatioun, and resipiscence, that we may have to do with a pacified God, through the mediation of his Sone. Then the Lord that hath the hairtis of all Princes in his handis, fall inclyne the heart of our Prince to regaird the estait of our distressed Kirk: Our God sall build up the ruines of Jerusalem, and sall mak hir ane eternall glorie and a joye from generatioun to generatioun, (Isay, 60. 15.); for the Lord exerciseth his Kirk with vicissitudes of distresse and of comfort, and ever hath done in all aiges, so that this is no new thing. As for me, poor wretche, O that I eyther had wingis lyke a dowe that I mycht slie away and rest, (Psal. 55. 6,) or that the peace and holynes of the Kirk might be procured by my death! Yit sall my saul rest in howpe; I schould have fanted except I haid beleved to see the goodnes of the Lord in the land of the leving. (Psal. 27. 13.) Mak heist, thairsoir, O Lord, and tarie not. The Grace of our Lorde Jesus Chryst be with you all. AMEN.

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